

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVII

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NEW SERIES
VOLUME XXXVII. No. 29

Who's Who and What's What

Rev. Paul Haskins, pastor of the church at Enid, Okla., becomes assistant to Dr. Potter, mission secretary in Oklahoma.

Modern civilization has invented many tortures which the dark ages never dreamed of, and sometimes we count the telephone among them.—Ex.

Prof. McClendon, superintendent of Draughon's School of Commerce, Baptist Building, Jackson, says that he is placing the graduates from his business college in good positions more rapidly now than for several years.

Italy seems bent on "civilizing" Ethiopia. That is the natural resources will be appropriated and any dusky denizens of the Dark Continent who get in the way will be put out of the way.

If we live long enough and he lives long enough, we hope to have the opportunity to vote someday for Mr. Hull, the present Secretary of State, for President of the United States. He shows the best balanced judgment, the finest sense of right, the most sincere desire for the welfare of nations, the best philosophy of statesmanship of any man we know today in prominent public office. He does not fume and bluster. He talks sense and works righteousness.

The Watchman-Examiner's editors say that the open forum for the discussion of denominational questions in their paper has been of untold benefit to the Northern Baptists. And they are exactly right. The denominational paper ought to be used constantly for the intelligent discussion of all our business and the work of the churches. Nobody ought to sit back in the corner and grouch. Let every man speak his mind in the spirit of Christ. Don't wait till we go to a Convention, for there will be little opportunity for discussion at a convention.

Have just finished a revival meeting at Taylor, Layayette County. We had with us Dr. R. B. Patterson, from Calhoun City. He brought a wonderful series of messages. The people responded in a wonderful way. The church was much revived. This was evidenced by reconsecration of lives to God. Other visible results, thirteen additions to the church, three by letter and ten for baptism. I shall be engaged in revival meetings for the next six consecutive weeks. Brethren, pray for me that I shall be fruitful in the Lord's vineyard.—D. M. Metts, Pastor.

Greetings! Meeting will begin in Beulah Memorial Church, Brownsville, Miss., Sunday morning, July 28, and continue throughout the week, with morning and evening services. Two services Sunday and dinner on the ground. Rev. Leo Green, Louisville, Ky., will bring God's messages. Brother Green is a native Mississippian. He was born and reared in Tupelo, Miss. He received his public school education in Tupelo and his college training at Mississippi College. At present he is a student in the Southern Baptist Seminary. Pray for the meeting. Come and bring your friends.—W. P. Davis, Pastor.

If your Record comes in a Pink Wrapper this week, it means that your subscription expires with this issue. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

Dr. W. L. Poteat of North Carolina will soon have out a new book on the liquor question, entitled "Stop Light."

In your church is the denominational paper like the weather, according to Mark Twain? A good deal of talk about it, but nobody doing anything about it.

Pastor Barney Thames says his people at Tonkawa, Okla., have adopted the suggestion to give the Lord a tenth of their incomes for July, August and September, and there has been a substantial increase in the offerings, and improvement in the general condition of the church.

And now Mississippians are comforting themselves for having such poor roads by the report that some states which have fine systems of highways also have infantile paralysis; the theory being that the disease is spread by auto-travelers.

It is reported that Rev. J. E. Cranford has resigned the pastorate of Davis Memorial Church, Jackson, effective Sept. 1st. He has done a fine piece of work in Jackson, keeping the evangelistic fires burning in his church. He will probably locate in Covington County where he for several years lived on the ancestral home.

The Dallas News (daily) had this to say among other things about Dr. Geo. W. Truett, pastor of First Church in that city: "Dr. Truett's imposing personality, combining dignity with humility; modesty with courage, timidity with resolution, suggests leadership. When to these are added scholarship and common sense, experience and good judgment, logic and eloquence, it is easy to see why his auditors are impressed by his sermons, and his qualifications and capacity for the great work to which he has devoted his time and talents. His personality suggests his mission. When he calls upon his hearers to 'give reverent heed to the reading of the Holy Scriptures,' he invests his admonition with a seriousness that bespeaks the solemnity of the responsibility he feels. His manner of delivery and his voice impress one with his absolute conviction of the truths contained in his messages and the obligation on his part to impress them indelibly upon the minds and hearts of those listening. Evidence of his faith and fearlessness is apparent. Unquestioned sincerity and unshakable faith, earnestness of appeal and anxiety for the salvation of souls, invest his pleading with a power and impressiveness that are hard to resist."

The Baptist Bible Institute needs 4,770 one dollar gifts to meet interest demands August 1st. Only \$1,157.00 now in hand! Please send as many of these units as possible to President W. W. Hamilton, 1220 Washington Avenue, New Orleans, La.

The Lowrey-Berry family will have a reunion in Blue Mountain for a week beginning Aug. 15.

The Supreme Court of Missouri has handed down a decision to the effect that the Missouri General Association of Baptists is not liable for the debts of Hardin College, one of its institutions.

Missouri Baptists are discussing the question of removing their state educational and charity institutions from participation in the Cooperative Program receipts, leaving them to be provided for otherwise and having all undesignated monies go to missions. This will be considered at their next state meeting.

In some of our exchanges there is more or less heat in the discussion of the suggestion that Southern Baptists give more attention to the social implications and applications of the Gospel. These discussions, some of them are based on the assumption that social service is offered as an alternative for individual regeneration, that is, a means of salvation. We did not so interpret the suggestion. It is not a question of alternatives, but of the full New Testament teaching concerning salvation and service. The wrong conjunction is being used; it is not regeneration "or" social service, but regeneration "and" social service. The New Testament is certainly very clear on two points: on regeneration of the repentant believer by the Holy Spirit; and on the ministry of regenerated people to those who are in need.—Baptist Messenger.

Some of our good orthodox brethren, if they don't exercise more care, are going to confuse the issues before us now by decrying the application of the gospel to present day social conditions as "modernism." The first thing you know some people will rise up and say "If that is modernism, then I am for it. Give us modernism." If to try to prevent people from killing one another, or from oppressing the poor, or from exploiting the ignorant, or from commercializing vice, or profiteering in the weakness of others, or from breaking up homes by easy divorce; if this is modernism, it is going to be very attractive to some good people. In the name of all that is good and holy let us not drive people away from orthodoxy, by making it stand for any status quo which means "the mess we are in."

"Except the cant of unbelief, there is no such cant as the cant of undenominationalism. We are all familiar with it. In every community you will find men and women who attach themselves to no church because they have reached a higher plane than that on which denominational lines exist. They are too broad and catholic for any church to satisfy them. You might expect that these people would be very active in promoting the cause of Christianity, but commonly you will find that just the contrary is the case. The broadness often manifests itself in criticising all the churches, reaping whatever consideration that may accrue from the fact that it is expected that they will alight, and in adroitly avoiding the obligations that would be involved in permanent settlement. It Baptists have thought that they might scare them, a campaign for raising the missionary debts will scare them away."Ex.

Sparks and Splinters

Brother S. V. Gullett was with Pastor Weaver in a meeting last week at Noxapater.

NOTICE TO S. S. SUPERINTENDENTS—

Please request Sunday school treasurers to forward all June offerings for ministerial aid in Mississippi College, as early as possible, to Dr. R. B. Gunter, Jackson, Miss.

Rev. W. Hardy Neal, for fifteen years a Methodist evangelist, was recently received and baptized into the fellowship of First Baptist Church, St. Petersburg, Fla. He was ordained in June and will continue in evangelistic work. Dr. D. M. Gardner says he is a strong evangelist.

Pastor W. M. McComb has just closed a great meeting at Flora. He speaks most highly of brother L. W. Ferrell who is preaching for him and of D. Curtis Hall who is leading the music. Great crowds, deep interest. The full results will be reported later.

Liquor has another victim in the death of J. Sol Moody, life-long member of Poplarville Baptist Church, member of Board of Supervisors of Pearl River County for almost 40 years. He was run over by a freight truck driven by an intoxicated driver. Continue to deliver your effective blows against liquor.—Yours, J. C. Richardson, Poplarville.

A well known Washington correspondent is writing a series of articles on Relief Cost in which he likens the "overhead" of the agency for spending the 5 billion relief fund to a boxing bout in which the promoters get most of the relief. He charges that in Mississippi the organization absorbs \$200,000 a year before the unemployed man is reached.

Dr. Paschal says in the Biblical Recorder that the honor of fighting to a successful finish the battle of religious liberty in America belongs to North Carolina and Rhode Island. To quote him: "It was those states and those alone that refused to adopt the Federal Constitution until it was certain that amendments guaranteeing religious liberty would be adopted. And in North Carolina at least it was the Baptists and the Baptist preachers that led the fight and held up the adoption of the Constitution in the Convention of 1788."

Congratulations to the Word and Way and its able editors in Kansas City, on the fortieth anniversary of the paper under its present name and management. The Central Baptist of St. Louis began in 1868 and was incorporated in the Word and Way in 1906. Dr. S. M. Brown has been the editor for these 40 years and his son J. E. is now keeping the stride. The Lord bless you more and more. We quote this sentence from the issue of July 11: "The denominational paper will 'come into its own' when 'textbooks' are furnished for study in our churches in all the fundamentals of our organizations and work, and all current matters are committed to our denominational papers, which furnish the one medium through which the majority of our people can be reached for any matter."

Birmingham: Have just closed one of the most effective revivals in the history of Calvary Baptist Church. We had eighty-four additions, fifty-five by baptism and the rest by letter and statement, bringing the number up to one hundred and eighty coming into the membership of the church since the beginning of my pastorate here six and one-half months ago. The Lord is blessing our work in a great way. The pastor did the preaching during the revival and brother Mark Short of Ada, Okla., led the singing. The titling campaign recently adopted has increased our receipts thirty per cent. The movement is still growing. My sincere and honest opinion is that if even a small percentage of our churches would adopt and successfully put over this movement, it would save the day for Southern Baptists.—A. W. Reaves, Pastor.

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W. T. Lowrey, Jr., has completed his residence work at the University of Mississippi for his M. A. degree.

Brother H. H. Webb started a series of six meetings last week, the first one being with the church at Thomastown.

Have you sent your check to Dr. W. W. Hamilton, 1220 Washington Ave., New Orleans, to help meet the present and pressing need of the Baptist Bible Institute? Do it before Aug. 1st.

It is said that there were as many as 10,000 people present at a single service in the meeting at Anderson, S. C. in which Dr. Truett preached and Mr. Fred Scofield led the singing.

The meeting at Parkway Church, Jackson, closed Sunday night. There were 25 additions to the church and the whole community helped. Those who heard Dr. S. E. Tull, say that his preaching was of very high order.

The editor has the opportunity to preach nearly every Sunday for some church during this wilting summer weather. Last Sunday morning and night we preached for the home folks at Clinton, in the absence of Pastor Lovelace; and they are about as easy to preach to as any group we know.

Antioch Baptist Church in Lawrence County closed a good meeting last night, July 19. The interest was good all during the meeting. At the evening services the attendance was very large, all who attended could not be seated at some of these services. This was the sixth meeting for the writer to preach in a revival here. This church has many opportunities for doing good if they will use them.—B. E. Phillips, New Hebron, Miss.

Brother D. W. Moulder reports a good meeting at Beulah church, Simpson County, in which brother C. Z. Holland of Newton preached in demonstration of the Spirit and power. There were unusually large crowds, the church revived and 39 added to the church, 28 by baptism. Also the meeting at Concord church, Rankin County, lasted seven days. There were 22 added to the church, nine of them by baptism. Brother Bruce Hilbun preached in this meeting. It was a great meeting and brother Hilbun was invited to help in the meeting next year.

The minutes of the Lawrence County Baptist Association show that the association is to hold its next meeting at Shiloh Church the second Sunday and Saturday before in October. At an associational mission rally in March last, the time of meeting was changed to the fifth Sunday and Saturday before in September. The churches in this association will please take notice of this change and act accordingly.—B. E. Phillips, Moderator.

A friend writes that Calvary Church (formerly Second Church) in Greenwood is making fine progress under the leadership of Pastor H. L. Byrd. A new building has been started. The walls of the basement are completed, and the plumbing is being installed. A temporary roof will soon be put on so as to use the building which will be carried to completion as funds are available. The building is of brick. The letter says: "It is wonderful the work brother Byrd has done there for the amount of money expended. He certainly is a business man in God's work. I have never seen more zealous, ardent workers than brother and Mrs. Byrd. Brother Byrd is certainly the right man in the right place. I believe God will use brother Byrd in winning many souls to Christ. The old building is really not safe to worship in and I have never seen a place that needs a new church worse than they."

Dr. R. B. Gunter supplied at Raymond Sunday for Pastor R. L. Wallace who was absent in a revival meeting.

Dr. L. O. Dawson, teacher in Howard College and pastor of a nearby church, recently underwent a serious operation in a Birmingham hospital, but is said to be making a good recovery.

Pastor J. B. Parker began a week's evangelistic meeting at Ripley Sunday assisted by Rev. Harry Lee Spencer of Immanuel Church, Hattiesburg, who assisted a year ago.

This is election year in Mississippi and we think we have never seen so many candidates. One good thing it has done for a whole lot of folks. We have seen more smiles and more politeness this year among a lot of folks than we have observed in a long time. Some people ought to keep on running.

The Y. W. A.'s and the G. A.'s in Mississippi are having their "camps" in several different sections. This week one is being held in Clinton, housed in Hillman College. Already at this writing, Monday morning, more than 150 have been enrolled. Among the speakers are Missionary Carson from Africa, and Missionary Beall from the Texas border, whose speech in Memphis on work among the negroes, so stirred our hearts.

Congress has gotten used to being told what to do. And the utility companies have risen up to tell the members of Congress. There was never a bolder, more brazen, more scandalous performance pulled off in Washington than the flooding of Congress with spurious telegrams to prevent the passage of a bill which would have prohibited useless holding companies. These companies are convicted by their own methods as undisguised criminals who spent the people's money to perpetuate themselves in high salaried offices. Any congressman who condones this sort of thing is criminally-minded.

International comity and peace efforts are turned into a joke by the reported method of bringing the Italian-Ethiopian trouble to the attention of the League of Nations. Now it seems that not Italy is to be arraigned before the League Council for bulldozing Ethiopia. But Ethiopia is to be haled before the judgment bar at Geneva to be asked "What have you been doing now to rouse the ire of Italy? Come give an account of yourself." In other words Ethiopia is the defendant at the bar. The saddest thing about all this business is the absolute and flagrant disregard for truth which characterizes the dealing of nations with one another. But where is the politician, national or international who bothers about telling the truth these days?

Some people have peculiar notions about what they call the "social gospel." Here is a brother Kimbrough writing in the Western Recorder who cries out against Southern Baptists having anything to do with it, because forsooth he was once pastor in the Northern Baptist Convention and attended a training school of some sort in which a speaker taught that children properly trained could grow up as Christians and never need conversion. Now this has no more to do with the application of the gospel of Jesus to social conditions than it has to do with the inhabitants of Mars. And yet just such pitiful stuff as that is being used to confuse the minds of people and prevent their facing a plain duty. It is a mighty good thing to know the meaning of words in any subject under discussion. It is a common thing among politicians to wave the bloody shirt. Christians should not be guilty of it.

—BR—

Three men were arguing over whose was the oldest profession.

Said the surgeon: "The Bible says that Eve was made by carving a rib out of Adam. I guess that makes mine the oldest profession."

Said the engineer: "Not at all. An engineering job came before that. In six days the earth was created out of chaos."

Said the banker: "Who created chaos?"—E. H.

SPURGEON AND AMERICA
(Continued)

By Rev. A. Cunningham-Burley
Putney, London, England

Some Delightful Negro Stories

I

A slaveholding American on one occasion buying a slave, said to the person of whom he was purchasing him, "Tell me honestly what are his faults." Said the seller, "He has no faults that I am aware of but one, and that one is, he will pray." "Ah!" said the purchaser, "I don't like that, but I know something that will cure him of it pretty soon." So the next night Cuffey was surprised by his master in the plantation, while in earnest prayer, praying for his new master, and his master's wife and family. The man stood and listened, but said nothing at that time; but the next morning he called Cuffey, and said, "I do not want to quarrel with you, my man, but I'll have no praying on my premises; so you just drop it." "Massa," said he "me canna leave off praying; me must pray." "I'll teach you to pray, if you are going to keep on at it." "Massa, me must keep on." "Well, then, I'll give you five-and-twenty lashes a day till you leave off." "Massa, if you give me fifty, I must pray." "If that's the way you are saucy to your master, you shall have it directly." So tying him up he gave him five-and-twenty lashes, and asked him if he would pray again. "Yes, massa, me must pray always, me canna leave off." The master looked astonished; he could not understand how a poor saint could keep on praying, when it seemed to do no good, but only brought persecution upon him. He told his wife of it. His wife said, "Why can't you let the poor man pray? He does his work very well; you and I do not care about praying, but there's no harm in letting him pray, if he gets on with his work." "But I don't like it," said the master, "he almost frightened me to death. You should see how he looked at me." "Was he angry?" "No, I should not have minded that; but after I had beaten him, he looked at me with tears in his eyes, but as if he pitied me more than himself." That night the master could not sleep; he tossed to and fro on his bed, his sins were brought to his remembrance; he remembered he had persecuted a saint of God. Rising in his bed, he said, "Wife, will you pray for me?" "I never prayed in my life," said she "I cannot pray for you." "I am lost," he said, "If somebody does not pray for me; I cannot pray for myself." "I don't know any one on the estate that knows how to pray, except Cuffey," said his wife. The bell was rung, and Cuffey was brought in. Taking hold of his black servant's hand, the master said, "Cuffey, can you pray for your master?" "Massa," said he, "me been praying for you eber since you flogged me, and me mean to pray always for you." Down went Cuffey on his knees, and poured out his soul in tears, and both husband and wife were converted. That negro could not have done this without faith. Without faith he would have gone away directly, and said, "Massa, me leave off praying; me no like de white man's whip." But because he persevered through his faith, the Lord honored him, and gave him his master's soul for his hire.

II

I have heard that a gentleman said to a Negro, "I can't think how it is you are always so happy in the Lord, and I am often downcast." "Why Massa," said he, "I throw myself flat down on the promise—there I lie—you stand on the promise—you have a little to do with it, and down you go when the wind comes, and then you cry, 'Oh! I am down'; whereas I go flat on the promise at once, and that is why I fear no fall." Then let us always say, "Lord there is the promise; it is thy business to fulfill it." Down I go on the promise flat! no standing up for me. That is where you should go—prostrate on the promise: and remember, every promise is a rock,

an unchanging thing. There, at His feet cast yourself, and rest there forever.

III

I have heard of a Negro who was convinced of sin, and at the same time his master was under conviction. The negro found peace with God, but the master was a long time seeking without any hope; and at last he said, "I cannot make out how it is—that you found comfort so soon, and I cannot get it at all." So the Negro, after asking his master to excuse his speaking plainly, said, "Massa, I tink it is just dis. When Jesus say, 'Come along,' he say, 'I give you a righteousness dat cover you from head to foot.' I, poor Negro, looks down at myself, covered all oved wid filthy rags, and I say, 'Lord, clothe me, I am naked,'—and off go my rags. Now massa, you not so bad as dat. When he say, 'Come along,' to you, you look at your coat, and you say, 'Well, it wants a little mending, but I tink it will wear a little longer. Dere is a great hole here, but a little darning and stitching will do it up again.' So, massa, you keep your old coat; you keep on darning and stitching, and you never get comfort. But if you would take it off, you would get comfort at once." That is just it, we will be trying to get something before we come to Christ.

IV

A poor Negro who had been tempted by Satan was once laughed at by his master about it. Said he, "The devil never tempts me; I do not even know that there is such a being in existence." They went out sometimes after shooting wild ducks, and as the master shot at a covey of them and some of them were wounded, he was exceedingly earnest with clubs and stones to secure those that were wounded, while he let those that were evidently dead to float on the stream till he had time to pick them up. This gave the Negro a fine opportunity of explaining his master's experience. "Massa, while you was a splashin' in de water after dem wounded ducks, and lettin' de dead ones float on, it jist come into my mind why it is dat de debil troubles me so much while he lets you alone. You are like de dead ducks; he's sure he's got you safe. I'm like de wounded ones, trying to git away from him, and he's afraid I'll do it, so he makes all de fuss after me and jist lets you float on down de stream. He knows he can get you any time; but he knows it now or never wid me. If you were to begin to flutter a little and show signs like you were a goin' to get away from him, he would make jist as big a splashin' after you as he does after me."

V

A generous man once bought a slave-girl. She was put upon the block for auction, and he pitied her and purchased her; but when he had bought her he said to her, I have bought you to set you free. There are your papers, you are a free woman." Th grateful creature fell at his feet and cried, "I will never leave you; if you have made me free I will be your servant as long as you live, and serve you better than any slave could do." This is how we feel towards Jesus. He sets us free from the dominion of Satan, and then, as we need a ruler, we say, "And the government shall be upon his shoulder." We are glad to be ruled by "Immanuel, God with us."

VI

You know when the Negro slavers run away from the Southern States, and get to the North they are free, but still the man-hunter will soon be on their track, and they must be taken back again to their masters. Yes, but you and I are like the slave when he gets to Canada. When he sets his foot on British soil and breathes the English air, that moment he is free. Once ferried o'er the stream that parts the land of slaves from the land of freedom, he stands on soil that cannot be stained by the slaves foot; he breathes an air that never was received into lungs that were in bondage yet. He is free; and so is it with us. We go not into slave states

where the devil has got a fugitive law to hunt us up again, but into states where we are wholly free. There is not a fetter left; we have not a chain upon our wrist with half of it filed away, but we are free—the freemen of God, and Satan has no claim, no right, nay, no power, ever to enslave us again. "Thou saith the Lord, let my people go, that they may serve me." It is a large demand, because it is a demand that requires entire liberty, and that liberty perpetual too.

VII

Perhaps you have read the story of a governor of one of the American States who called at an hotel where there was a colored waiter, who was well known to hold Calvinistic opinions, and was, therefore, made the butt for many a jest. So the governor said to him, "Sam, you do not really believe that doctrine of election, do you?" "Deed I do, sah," said he. "Well, then," replied the Governor, "tell me whether I am elect or not." "Sah," said the Negro, "I did not know you were a candidate, and I know nothing about a man's being elected if he has not put up for it." Now, that is common sense. It is a business-like way of answering an absurd question. Certain people who are not even candidates for heaven will yet shelter themselves behind wrong ideas of predestination—playing with the blessings of grace instead of desiring them.

—BR—

It is ours to adore the Lord and adorn the doctrine.

Miss Mary Christian is the new secretary of the Georgia W. M. U.

How can we make the State Convention and the Southern Baptists Convention interesting to the average business man, who can hardly be induced to go and when he goes is simply bored to death? We will give a year's subscription to the man who gives us the best answer to that question.

"Whence come wars?" They say the one between Bolivia and Paraguay came from oil companies which sought concessions and were willing for these poor fellows to kill 100,000 people to attain their object. And is that not about the way with every war? "Ye lust and have not. Ye kill and covet and cannot obtain." Long ago we used to hear the echo from Southern battlefields of "a rich man's war and a poor man's fight." Isn't that about the way all of them are?

Were we not assured from high sources that the way to secure less drunkenness was to make more liquor; that the gateway to prohibition was through the repeal of the Eighteenth Amendment? Dr. O. P. Gilbert, editor of the Christian Index, of Atlanta, Georgia, writes: "Personally we do not hesitate to say that we have seen more drunkenness since repeal of National Prohibition than we saw in the entire period covered by the Eighteenth Amendment to the Constitution."—Watchman-Examiner.

Pastor W. H. Hardin of Adairville, Ky., after an unsatisfactory experience as a visitor in two prominent churches down South, in which Bible preaching and worship were conspicuous by their absence, resolved on an experiment in his own church, and this is what he says about it: "That is, I would read the Bible from the pulpit for a full thirty-five minutes and see if the people would listen. I tried to bury myself in Christ's Sermon on the Mount, Matt. 5, 6, 7, so that every verse was a real message from God, and its meaning in my heart; at least some of it. At one of our regular Sunday morning services, after Organ Prelude, Doxology, Invocation, Hymns, Offertory and Announcements and Prayer, I arose with God's Blessed Book in my hands and read as earnestly and forcefully as I could the entire Sermon on the Mount. My people have never been more attentive and appreciative. At no time in my almost six years on this field have I felt God's Spirit so consciously near. An invitation hymn followed by prayer and the benediction closed the service."

Editorials

THE ASSOCIATIONAL SERMON

A word about the Associational sermon might not be amiss as we face the season for district associations. Today our Associations are greatly abbreviating their sessions. Many have only one day, and in these days of a five or six hour work day advocated by some of the unions, the time for attending to all associational business is very short. In these meetings the very best hour is given to the preaching of the sermon, and this is right—if it is the right kind of a sermon. Of course to have the right kind of a sermon, you must have the right kind of a preacher. Fortunately it is almost always possible to get a good preacher. But don't select a man merely to compliment him or to prevent his feeling badly about being left out. Get somebody that can preach. You had better be sure you know this and not guess at it. Don't take any unnecessary chance in a matter that is of first importance in the meeting.

What sort of sermon ought we to have in a district associational meeting. There are several different kinds of good sermons, and almost as many kinds of sorry ones. No sermon is good which does not set forth the teaching of the word of God. And none is actually bad which does leave you with some new deposit of Bible truth in your soul, and some new inspiration to Christian living in your heart. In other words good preaching must be the word of God illuminated by the Spirit of God.

But not every good sermon is a good sermon for an Association. This is a special occasion and the sermon, every sermon, ought to have a special fitness for the occasion. A sermon which may be regular "candy stick" for other occasions, may be an utter misfit for this occasion.

What is an Association for? When you have answered that you have answered the question as to what kind of sermon ought to be preached. Some one says, "For fellowship." Yes, unless you mean by fellowship just coming together to have a good time. No objection to having a good time. But what would make it a good time for you or me? It must be a fellowship in the furtherance of the gospel. That was what made Paul happy every time he thought of the Philippians. In other words the Association is to furnish the opportunity, means and inspiration for giving the glorious gospel of the blessed God to all the world, near and far, with all the "things that accompany salvation."

There is no happiness nor fellowship so glorious as that which people have when there is a great awakening in a church, and the gospel is being demonstrated to be the power of God unto salvation to all who believe. The saving of souls brings joy in the presence of the angels of God and among saints on earth.

Now what we call mission work is just an extension of the revival and evangelistic meeting to girdle the world. An Association is to enable men the better to accomplish this purpose of proclaiming the glad tidings. It is to speed the messengers and hasten the coming of the kingdom and the day of God.

Surely the sermon then ought to quicken this impulse and to kindle our compassion and enlist and direct and spiritual energies to this end. It ought to be in the best sense a missionary message, in the original sense an apostolic message.

There may be more than one way of approach to this purpose. Certainly no hackneyed words and commonplace appeals will attain the desired end. But in the way the Spirit leads we must like the early crusaders who started for Jerusalem, lay it on the hearts and consciences of the people that "It is the will of God."

But we will never be able to kindle missionary fires in others if we have not the flame in

our own souls. If there is any such thing as "bunk" in all the world it is for a man to preach what he does not in his own soul so deeply believe that it fires his whole being. We may have a doctrinal sermon, or a call to consecration, or an evangelistic appeal, but it must lead to practical effect in enlisting men for the war against the rulers of darkness throughout the world.

And all of this means that the preacher must know the Book and come to the pulpit from his knees.

WISDOM FROM ABOVE

In the Epistle of James there is a clear and fine distinction made to show the difference between the wisdom which comes down from above and the kind that is earthly, human and demoniacal. You will find it in the latter part of the third chapter. It is all well worth close study, but there are two characteristics of the wisdom from above which alone are considered at this time.

These are two negative qualities. And with due apologies to some good folks, it is just as important sometimes to say what a thing is not as to say what it is. Both are necessary if we are to have a clear definition and an intelligent conception of the thing about which we are studying or speaking.

These two negative qualities of the wisdom which cometh down from above are given in the King James version as "without partiality and without hypocrisy." In the American Revision as "without variance, without hypocrisy," or in the margin, "without doubtfulness (or partiality) without hypocrisy." The first of these two words is the one which gives the translators trouble. Just by way of parenthesis, trouble is a good thing to make people think.

If this humble scribe should venture a translation he would suggest, "not hyper-critical, not hypocritical." For the word "critical" preserves in English the original words in both cases, the only difference between the two words being the preposition which goes before the adjective. The "not" belongs to both of them, the "critical" to both of them. The preposition in the first case means thorough or excessive. The preposition in the other case means under, underhanded or hiding the real intent, and so pretending one thing while in reality being something else, that is a "hypocrite."

But take the first word first, "hyper-critical," before we look at "hypocritical." It means to make exceedingly fine distinctions, to make distinctions where differences do not exist or justify it. As people in an argument are accused of "making a distinction without a difference." A difference relates to a fact; a distinction is an opinion or a mental attitude.

This word super-critical or hyper-critical or excessively-critical is used by James earlier in the epistle and it will help to bring that passage in here. In the second chapter James condemns those who make distinctions between a well dressed man who comes to church and a man in poor clothes. He says, "Do ye not make distinctions among yourselves, and become judges with evil thoughts?" Or you are over critical, over nice, and are become critics with evil thoughts, or making differences in your minds.

And in the later passage he uses the same root word when he says the wisdom that cometh down from above does not make invidious distinctions. In that sense, it is properly translated "without partiality." Only in this latter case the distinction is not based primarily on the way the man is dressed, but his position as to intelligence or ability. Don't be an intellectual snob.

Jacob and some of his descendants had the idea that you are a success in the world if you can beat the other fellow in a trade. The Greeks had the idea that a man was a success who could beat the other in an argument. They both had the "superiority complex," which is a sore af-

liction, and today widely prevalent. But it is in either case not the wisdom from above, but "earthly, human, devilish." Our people in the churches need to be on their guard against it. Those who preach and teach as much so as anybody else. To have the desire to be a big preacher, to surpass somebody else; or even a Sunday school teacher who can win the admiration and approbation of others, is to be condemned. And bear in mind that this talk of James' about the kind of wisdom needed comes at the close of the chapter which began with saying, "Be not many of you teachers," and the whole discourse about the right and wrong use of the tongue.

And now as to the other phrase, "without hypocrisy." This is just one word in the original, "unhypocritical." The word meant originally one who is acting a part, a stage performer. It is a caution given us by James against stage play, against mere acting in religion, assuming a role, putting on a performance, against stunt religion. Of course it becomes insincere, hypocritical in the modern sense of the word.

It is the same idea, using the same word, which Jesus had when he said, we are not to be like the hypocrites who put on a show when they pray, or fast, that they may be seen of men. One of the greatest temptations and dangers in religion is this same tendency to put on a show with our religion. It is such a temptation to be dramatic, to play to the galleries or even to those who sit in the boxes. But it is stage stuff. The wisdom that cometh down from above will have none of it.

FIRST PURE

In the Epistle of James a high estimate is placed upon wisdom as a prime necessity in rightly directing our lives. James was well qualified to write on this subject for there are ample indications in the Bible that he was a man of unusual wisdom, a man in whose sane judgment all had implicit confidence. He was evidently well versed in the Old Testament teaching on this subject, and doubtless had read and absorbed the Proverbs on this subject which Solomon had assembled in the book by that name.

And when James speaks of the "wisdom which cometh down from above," as "first pure," it is well for us to stop right there and get that matter straight and fixed in our minds. There is no way of overestimating the value of wisdom. All else is at least partially wasted if this is lacking. Wisdom is "the principle thing." Everything else becomes a liability if this is lacking. Money will be a man's ruin if this is wanting. An education will make a man only a bigger fool if he has not wisdom. High position and responsibility only make sure of destruction and public calamity if the man in that position lacks wisdom. Better not start anything or anywhere until this equipment has been vouchsafed. "The Lord by wisdom hath founded the earth. By understanding hath he established the heavens." He was laying plans for ages to come. How wise, foreseeing all-seeing he was.

In speaking of wisdom that cometh down from above, James says it "is first pure." There are several different words in the New Testament which are rendered "pure" in our English versions. The one which James uses seems to mean that it is the quality of mind that is absolutely free from any bias, any self-seeking, any personal interest, any unclean or low motive. Justice is represented as blind and as holding the scales evenly balanced. No man can see straight who is considering his personal interest.

Moses said, Ex. 23:8, "Thou shalt take no gift, for the gift blindeth the wise and perverteth the words of the righteous." But wisdom, the ability to see straight is not merely destroyed by a bribe of any sort, it is rendered impossible by the desire for one's own advantage. Balaam was very loud in his protestation that he could not be bought with a houseful of gold; but he

had such an itching palm that he couldn't resist the hope that somehow he would profit by going with Balak.

In the settlement of any point at issue men seek a "disinterested" party, that is one whose personal interest is not involved in the decision. An honorable judge in our civil courts recuses himself in any case where he may be in any way personally interested.

In this sense wisdom is pure. It is transparent. The sunlight of truth shines through unobstructed. There is no discoloration of the facts by the stained glass through which the light passes. There is no bending of the rays of light as they pass through the medium of transmission. Recently in examining a suit of clothes in a store, under the artificial light in the room the cloth seemed to be blue. But when taken out into the sunlight it was manifestly black. In one case the light was artificial; in the other it came down from above.

When Paul was defending himself to the church at Corinth against certain insinuations and charges of his enemies, he said, that he gave no occasion of stumbling in anything, not leaving the way open for people to question his motives and so be turned away from the truth. "But in everything commending ourselves, as ministers of God . . . in pureness." This does not mean in personal purity in the ordinary sense, but in so preserving his message and his conduct from suspicion of self-seeking as to allow the truth to shine unhindered through him.

Our own minds will be hindered from a clear apprehension of truth and righteousness if we stop to think of the effect upon us or our own interests. Jesus said "He that seeketh not his own glory, but the glory of Him who sent him, the same is true, and there is no unrighteousness in him." You can't see the sun through a crooked telescope. And you can't see anything straight and in its right relation and right proportion if there is any perversity of purpose in your mind.

Wisdom is the ability to see things as they are, to see them in all their relationships, to know values, to choose what is good and eschew what is evil. It is to know what ought to be done, and how to bring it about. It is said that the children of Issachar were "men that had understanding of the times, and knew what Israel ought to do," Chron. 12:32. That is the difference between a statesman and a politician. A politician is scheming to stay in office. A statesman is working for the common good.

Remember that this wisdom cometh down from above. It is a gift of God. Solomon got it by asking for it. And so may we.

We confess that we were not a little surprised to read an article contributed to one of our Baptist exchanges against social service concluded with the scripture, "This is a faithful saying, and these things I will that thou affirm constantly, that they who have believed in God might be careful to maintain good works." As the colored brother remarked, "Dem don't paralyze."

What the Supreme Court of the U. S. A. did to industry by declaring the NRA unconstitutional, the Federal Court of Appeals in Boston now threatens to do to agriculture by declaring the AAA unconstitutional. The latter is yet to go to the Supreme Court and cannot be finally decided until autumn. Those who complain of the encroachments of government on the field of business are late about starting and have begun at the wrong place. Government has been having a hand in business ever since the first protective tariff law was passed. If government has a right to assess a tax on consumers in order to enrich the manufacturer, it ought to have the right to protect the producer, that is the farmer. If we are to object to the government's taxing one party or the whole people for the sake of a certain class, then let's begin at the beginning place.

Dr. E. F. Wright, pastor First Church, West Point, left Monday for a brief summer vacation. Bon voyage.

Dr. R. W. Hooker, first a preacher in Mexico and then a medical missionary, later a practicing physician in Memphis, is now the doctor and surgeon on the Steamship Virginia. He says he has sailed a million miles, has thirty to forty patients a day, assisted by a nurse and interne. He is often asked to conduct services aboard on Sunday. His ability to speak Spanish serves him well on trips to South America. He is quite happy in his work.

We all can discern the cheap wiles of the politician when he begins to work upon the prejudices of the "dear peepul" with his bag of tricks and shibboleths. And we do not think of him with high respect and admiration. Now we who try to influence the people of God for righteousness ought not to resort to cheap tricks to prejudice the minds of people or prevent them from coming to sane conclusions. Yes, we are reminded of this by the hue and cry about orthodoxy when somebody suggests that we might interest ourselves in questions of social and racial justice. It was thus that anti-missionaries cried down any effort to save the heathen by proclaiming that we were seeking to interfere with the sovereignty of God and His eternal election of grace.

—BR—

Paul's Pod of Peas By H. L. Winburn

1. Periodic—"On the first day of the week."
2. Personal—"Let each one of you."
3. Provident—"Lay by him in store."
4. Proportionate—"As God has prospered him."
5. Preventive—"That no collections be made when I come."

—BR—

SUMMER SCHOOLS OF MISSIONS

The Foreign Mission Board again offers every assistance possible to churches everywhere wanting to have Schools of Missions this summer. Information, literature, tracts, and contact with missionaries on furlough for teachers will be given free to all who ask.

In that far distant State of Arizona where there are only thirteen Baptist churches, the secretary, S. S. Bussell writes:

"Many pastors with more equipment and under more favorable circumstances would have given up in despair and have said, 'We cannot have a School of Missions in our church,' but not so with Dr. J. N. Campbell, the wonderful pastor of the First Southern Baptist Church of Tucson, Arizona. The church has no property, but meets in a rented hall, which cannot be had in the week, so it was necessary for all services to be held in homes.

"There were five classes every day, four of them met in the pastor's home, every night from Monday through Friday, one class of Junior's met in the afternoon in another home nearer the grade school where most of them attended.

"The five classes were taught by the following: Dr. J. N. Campbell taught A WANRERING JEW IN BRAZIL to his men; Dr. F. W. Taylor of Albuquerque, New Mexico, doing deputation work for the Foreign Mission Board, taught the Juniors in afternoon, using KING'S OWN as a text book, and the Intermediates in the evening, with JUDSON THE PIONEER as a text. Mrs. J. N. Campbell taught WINNING THE BORDER to the women at night, while Secretary S. S. Bussell taught YORUBA LIFE to the young people. There were two class periods each night with a lecture period by brother Taylor in between.

—BR—

In Kansas City drug stores are not permitted to sell beer by the drink. Must not be good medicine.

LET'S GO

By A. L. Goodrich, Circulation Manager

"Share the Record"

With Apologies To—

Worthy Opportunities

Those listed below are well worthy of your help. Many readers could well spare enough to send the Record to these worthy cases. Send us \$1.50—\$1.00—50c for a year—eight months—four months subscription for one of the people listed below:

Opportunity No. 8—Maiden lady, faithful to church, good giver in past, now unable to give.

Opportunity No. 13—Formerly preacher of another denomination. Saw the light and joined Baptist church. Ostracism and persecution have been his lot. Faithful and worthy.

Opportunity No. 14—Faithful pastor, large family, small church, very poor, works daily to support family.

Opportunity No. 16—Aged preacher. Subscribed for Record since boyhood until short time ago. Rearing some orphan grandchildren.

Opportunity No. 17—Widow. Several children, ekes out living on hill farm, faithful to church and goes when clothes permit.

Opportunity No. 18—Had two major operations, costing what little husband had saved. Worthy case. Husband shell shocked.

Opportunity No. 19—Mother, 3 children and niece. Husband out of work. Mother makes small sums at odd jobs. Faithful and active in church. Deserving.

Opportunity No. 20—Husband deserted this woman—two boys, 10 and 13. All active in church. Never misses a service.

Opportunity No. 21—Aged shut-in, rheumatism, on relief, wife works.

Opportunity No. 22—Husband gets small amount relief work, wife in hospital, just back from T. B. sanatorium. Spine affected. Must remain in cast for six months.

Opportunity No. 23—Cancer, good deacon, can't work, 73 years old.

Going Places

Arriving at McComb on Saturday afternoon, we were met by Mrs. S. G. Pope and son who soon landed us safely at the home of brother and sister S. B. Haynes of the Mount Pleasant community. Having heard of the recent gift of a car to Pastor Pope, we were glad to get a glimpse of it. Many other churches in Mississippi could and should present to their pastor a car, thus increasing the area of the pastor's usefulness as well as enabling him to do much more visiting in the same length of time.

On Sunday morning we spoke to the good people of Mt. Pleasant church on the Cooperative Program. We were dinner guests of brother and sister R. D. Williams who also took us to Zion where we preached for Pastor Pope in the afternoon. We spoke to the Zion saints about Missions.

Both churches are well organized, showing signs of the guiding hand of that princely pastor, S. G. Pope. Both churches are curtailed for Sunday school rooms and a goodly number were on hand at each place.

All we had to do was mention the Baptist Record and several were glad to subscribe for THEIR OWN.

Brother and sister J. L. Shirley were our hosts in their new car to McComb in time to catch a late afternoon bus.

Many were the words of appreciation and love for the pastor that we heard at both churches.

—BR—

Dr. Routh says that Bacome College in Oklahoma, a Baptist college, is the only Indian institution in America that is doing accredited college work. President Weeks has during his administration baptized more than 1,000 students.

WE CAN HAVE SPIRITUAL REVIVAL IF WE WILL

E. K. Cox, D.D., Gloster

In a recent issue an article presented author's refutation of spiritual revival and evidences of the present overwhelming need of it. He now affirms that God is ready for revival, if only the people can be awakened from their spiritual somnolence and unbelief, and points to what is needed on our part. In a subsequent issue the concluding portion of the address will set forth grounds for hope for nation-wide and world-wide revival.—Editorial Note.

Can a century like this be made to listen to the voice of God? Can it be brought to see the unseen, and to be moved by the prayers of agonizing sin, stirred by the power of the Holy Spirit, and made to hear the songs of the newly born?

My unhesitating answer is, YES, it is possible. A revival is possible in any age and under all conditions. God has never yet asked the devil when He might revive His work and give victory to His people. The advancement of His kingdom has passed through days just as dark and withstood onslaughts of the Satanic forces just as threatening as those which oppose us. One of our weaknesses is that we forget lessons the history of God's work teaches us.

1. That history says yes. Sin has changed little in the story of our race; the student of those things is struck by the sameness of the methods of opposition and the similarity of the modes of attack. There is little that is original in the unbelief of our day and nothing new in its deviltry.

All of God's promises is not contingent upon the attitude of His people, and there is not the slightest intimation in His Word that any emergency might arise that would be too much for our leader. Neither His message nor the Holy Spirit have lost their power. The gospel has been for all the centuries, and still is, the dynamite of God, and the Holy Spirit is just as wise to guide and mighty to convict and regenerate as He was at Pentecost, or when Paul and his little company challenged the degeneracy of Rome, and the subtle scholasticism of Greece. Any sort of assumption that this century is beyond the power of the gospel and the Holy Spirit disparages both of them.

Our colleges may prove impotent, ritualism a ghastly farce, and the Modernist not know what we are talking about, but the gospel of the crucified Christ given in a crucified way, by those who live in its spirit will give a revival in any age, till Jesus comes again. To question the adequacy of the equipment that He has furnished is a mark of feeble faith in the basal teachings of the New Testament.

To doubt that it can be done, is I repeat, to lose the lesson of the working of God in past history. What illuminated the dark ages, broke the power of a corrupt ecclesiasticism and ushered in a new day of life and freedom? By what means was the pall of godlessness that shadowed colonial America driven away? Who came in the hour when vital religion was dying in Great Britain and lighted the fires of the Wesleyan revival? From what source emanated the marvelous awakening of 1800 that consumed in its heavenly combustion the almost universal blight of infidelity, revolutionized the most godless age that has cursed America, and set the feet of the young nation on the highway to greatness? It was the living Christ working through His quickening gospel empowered by the enduing Spirit.

2. These resources are still adequate. We have not come to a day which He did not foresee. The difficulties of the twentieth century are not too much for Him who is the Lord of all the centuries. The dynamite of God has not lost its power to batter down and pulverize the opposition of evil the passing millenniums have not

rendered the Holy Spirit effete, neither has Satanic ingenuity devised problems before which He is weak and impotent.

All the past working of God cries aloud of power which has met every exigency and will not fail us now. The truth is that His people have never fully called upon the provisions which He has furnished to deal with all the necessities that may confront us. None of His promises has a clause exempting the twentieth century from their fulfillment.

There is not the slightest scintilla of intimation that the legions of evil might be too strong, or the devil too powerfully entrenched for God to fulfill His promise. The emphasis is upon humility and the God-hunger upon our part. The glorious truth is that all the hosts of darkness and all the Gibaltars of sin are not even mentioned in this timeless word of our God. When God has men and women who know how to pray, when in humble search for His face their sins are forsaken other things simply do not count.

The promise, "Ye shall receive power the Holy Ghost coming upon you," was made just as much for us as for the apostles. The abiding presence of Him into whose hands all power in heaven and earth has been committed is just as real and just as invincible as when He uttered those words. To intimate that the difficulties that beset the twentieth century are beyond the power and the preparations of our Lord is to be guilty as ancient Israel was charged by the Psalmist, "They limited the Holy One of Israel."

God has never said "when times are favorable"; this world has never been favorable to the revival spirit. He says, "If My people," "My people," mark you. The iniquities of men, the cunning of Satan, the hardness and obduracy of human hearts do not enter into the plans of our God. When He has among His people those through whom He can work, who will be living channels for the power of His Spirit no barriers have been or ever will be, erected that can delay for one hour the onward sweep of His conquests.

3. Conditions are now ready for a mighty New Testament revival. I hear some saying: "I see no indications of any such thing." My answer is, "The kingdom of God cometh not with outward show." Every great awakening has come at the time when the clouds hung thickest and the cohorts of evil seemed most triumphant. The period preceding every one of them was filled with the lamentations of pessimists who saw only impending ruin. "We look not at the things which are seen but the things which are not seen." "Have faith in God," said our Lord as He stood by the withered fig tree; not in numbers, organizations, money, favorable circumstances, but in God. What has the devil and his crowd to do with a revival any way, except to oppose it? And to say that they can defeat it is the most cowardly form of unbelief.

One mighty reason that is now possible is the number of saintly souls praying for it. Granted that there is widespread unbelief, great spiritual declension and that the love of many has waxed cold. Concede that sin is mighty in the earth, and all the forces of iniquity defiant and aggressive, admit that doubt and worldliness have profaned the temples of our holy faith; it is also true that, possibly more than any of us think, of Christly and troubled souls are in secret places behind closed doors, with tears and strong crying making known their supplications before God. "And He will avenge them speedily, though He bear long with them."

Cries after this fashion have never gone up in vain, they have been the harbingers of every gospel triumph.

When our great churches are impotent, when eliquence and stately music have become as sounding brass and tinkling cymbals, when machinery moves with rusty and laborious lumberings, when boards and organizations look upon empty treasuries, and all our great hu-

man devices face defeat, victory comes from those shrouded trysting places where unknown saints march to victory upon their knees.

One Samuel who prayed on was mightier than all the hosts of Philistia, and the lone Elijah upon his knees in some cave in the mountains of Gilead was the most potent force in all the land of Israel. One John Knox crying, "Give me Scotland, or I die," meant more than all her unworthy rulers, and all the prelates of an apostate faith.

—Western Recorder.

FROM MOUNTAIN HOME TO PULPIT THRONE

Being a Story of George W. Truett by One who Has Known the World-Famous Preacher Since He Was Called "The Boy Wonder From the Mountains."

By William D. Upshaw

(Former Georgia Congressman and Prohibition Candidate for President)

It has been said of this land of measureless opportunity that from America's log cabin to the White House of the nation there is a "Great Appian Way" along which the awakened conscience and court of public appraisal, asks but one question of the ambitious American boy—not "Who was your father, but who are you?—not Where did you come from, but where are you going?"

Even so in the gracious processes of redeeming love in the kingdom of God many of the princeliest preachers the world has ever known have been men of cabin birth—rocked in the cradle of poverty, steeped in the stimulating atmosphere of domestic purity and imperative effort, and finally climbing by the miracle of regeneration and the guardianship of the "Everlasting Arms" to a throne of power among the moral and spiritual leaders of the world—leaders.

"Whose Names Are Writ Where Stars Are Lit"

These inspiring contemplations came to me in a positive baptism of radiance—sometimes mellowed by tears all about me—tears that were crystal with the light of the skies, as I sat in the crowded auditorium of the First Baptist Church in Denver on the morning of June 23rd, when many had come up from the Northern Baptist Convention at Colorado Springs to celebrate with that historic church the laying of the corner stone for the new building. The setting was ideal to pull out of the world-famous preacher, George W. Truett, the best that was in him—and George Truett at his best, under God, can almost make the stones cry out, the trees clap their hands and the stars to sing for very joy.

Kemper Also At His Best

Dr. Clarence W. Kemper, the beloved and popular pastor, was also at his best—for it takes a rare order of consecrated genius to know just what to say and how to say it on such an epochal occasion;—the cornerstone of the new church was to be laid that afternoon and George Truett, the best-loved Baptist preacher in all the world, was there by God's grace, to help prepare all hearts for that sacred milepost on the highway of progress for Denver Baptists. Clarence Kemper knew the amenities of announcement and introduction. He knew when he was through; and the people, eager to hear Truett, were almost sorry when Kemper quit and opened the door to the President of the Baptist World Alliance who, for 38 miracle years, has stood in the pulpit of the First Baptist Church in Dallas, Texas, displaying a quality of constructive and enduring leadership, at once the wonder and the inspiration of the religious world.

And Truett's words of introduction and felicitation were spoken only as George Truett can speak, meticulous in their exquisite exactness and tenderly beautiful in their Christian spirit. (The Scripture had been impressively read by Dr. Pratt, a former pastor)—and when Dr. Truett

announced his text "Thy will be done on Earth as it is done in Heaven," all hearts were ready to be lifted into the very vestibule of Heaven.

"Describing the Indescribable"

It just can't be done—you can't describe the indescribable!

And George Truett in action, with all the spiritual batteries of the skies working in his mighty brain and his wonderful heart, is simply indescribable!

I had whispered to one of the genial ushers who, I supposed, had never heard him: "Get you an extra handkerchief, for you will cry your eyes out!" Not that he would not be intellectually challenged to dig at the roots of things, build pyramids of mental concepts and scale the heights of divinest contemplations; but everybody who has ever heard George Truett knows that he is supremely a premier preacher to the hearts and souls of men. And when he finished that marvelous sermon that morning in the First Baptist Church in Denver, with hundreds in joyous, victorious tears, I went forward with the throng that pressed about him and said: "Brother George, I have been hearing you now these forty years and you never did my soul more good than you did today." "Heaven bless you, old friend," he said, even as he was saying that or kindred words to everybody who grasped his ready, cordial hand.

The Mountain Boy's First Fame

And this is a good time to tell it, it seems to me, for those who never knew how, when, and where the world's best-loved preacher leaped into sudden fame. It was during my seven years on bed as the result of a spinal injury received while hauling wood on the farm. My father who had been a school teacher for many years, training his three boys, eight, ten, and thirteen, to "speak" in the declamation contest at the Georgia State Fair, was always attracted by youthful ability and eloquence. Being a devout Baptist deacon, he attended the Georgia Baptist Convention at Marietta, eight and one-half miles from our Cobb County country home. One day when he returned from the convention he stood by my bedside, his face aglow with eager interest and said: "Well, my son, we had a thrilling sensation at the convention today." "Tell me about it," I said. And then with graphic words (for he was an easy master of English) he said in substance: "P. C. McConnell (cousin of Truett), was speaking about Mercer University, especially its influence among the mountain people. He said: 'There is a bright boy of nineteen here who ought to be in Mercer. He is now at Hiwassee Institute. I wish he would stand up and say a few words to this convention. Get up, George, get up!'"

"And the slender and diffident youth stood up and began: 'My knees are making war against each other. I was never so badly scared in all my life. I hardly know which one of my father's boys I am. I never saw so many fine looking smart men in all my life before. But as I have listened to this discussion I am convinced that some people in this convention do not realize the great influence which Mercer University is exerting up in my country.'"

Mercer Light On The Mountains

"They have not seen, as I have the beams of Mercer light transforming every place where its glory shines. They have not seen that holy influence lighting up the valleys, gilding the mountain tops, electrifying and uplifting our churches, our schools and our homes! They have not seen"—and by that time that marvelous mountain boy—his resonant voice ringing like music, had set that convention wild! Men and women were in tears before he had finished, and when he sat down C. B. Willingham, a great-hearted business man (brother of Dr. Robert J. Willingham of missionary fame), sprang to his feet and said: "I want the privilege of putting that boy through Mercer University."

George Truett, the wonder boy of the mountains, was from that hour a son of "fadeless fame."

He did not go to Mercer, for his father moved from his country home near Haysville, North Carolina (just across the Georgia line) to Whitewright, Texas, and George entered Grayson College there.

He Emancipated Baylor University

Naturally, his eloquence in college debates and church and Sunday school gatherings began to attract wide attention. Baylor University at Waco, Texas, was staggering almost to its fall under a debt of more than eighty thousand dollars. The Baptists of Texas were woefully discouraged. They had gone home from their last state convention agreeing to be much in prayer that God would raise up some unusual magnetic leader who could arouse Texas Baptists and save Baylor University. One day R. F. Jenkins, the stalwart, prayerful pastor of the Baptist Church in Whitewright, arose from his knees with the face of George Truett before him. He wrote what must have been a very remarkable letter to Dr. B. H. Carroll, pastor of the First Baptist Church in Waco, urging that George Truett, that wonderful young student of Grayson College, be called to lead the campaign for Baylor's emancipation.

Dr. Carroll wrote Truett; but he promptly declined. "I couldn't think of it," he said, "I am only a boy barely out of my teens, and a stranger in the state. Men of great parts, scholarship and experience have tried this big job and failed. Of course I am not the leader you are trying to find."

Truett Came Near Dying

Then young Truett was stricken with measles, relapsed and came near dying. Thank God, he did not die! Even as we shudder to think what would have happened to our revolutionary struggle if George Washington had been supplanted by Gates after he defeated Burgoyne (as many Washington critics clamored for him to do) so our hearts almost stand still as we contemplate: "What if young George Truett had died then? What would the cause of evangelical Christianity, and especially our own Baptist cause have done during the last full generation, if the gulf stream of George Truett's glorious life had not flowed into it with all its fructifying influences?"

Finally, young Truett was induced to meet Dr. Carroll at a Baptist Association at McKinney. I was later guest in the Crouch home where they met, talked, and prayed. Brother Crouch told me: "George Truett seemed to stay on his knees just about all the time." And when he decided to go to Baylor, the abandon of his consecrated purpose is reflected in what Truett personally said to me when I was guest in his home after his great victory: "Brother Will, I prayed with almost every revolution of the car wheels: 'Lord, if I am not your man for this great task, please do not let me reach Waco.'"

And then after a campaign of 20 months—such a campaign for vital Christian education as America had never seen before, \$83,000 in spot cash paid Baylor University out of debt; and with great pulpits calling him on every side, George Truett, with the acclaim of thousands—even millions ringing in his ears—utterly unspoiled by the "sweet seducing charms of popular applause"—this consecrated young leader entered Baylor University as a student, saying: "Now, my mother to be, teach me!" After five years, having happily married the beautiful and gifted daughter of Judge Jenkins, a Baylor trustee, George Truett graduated at Baylor. I went a thousand miles to hear that graduating speech—not so much for the ringing eloquence that I knew would be in it; but because of the wonderful background which made his graduation a national inspiration to the young manhood of America!

While a student at Baylor, George Truett had introduced me to a great crowd in Dr. Carroll's Tabernacle when I lectured from a rolling chair under the auspices of the University Literary Societies, in the fall of 1896. Since then I have

watched him go and grow, as John Temple Graves said of Henry Grady "from easy effort to success." I had the honor of being elected vice-president of the Southern Baptist Convention for the second time when he was elected president in Louisville. And although he said somewhat playfully "I know nothing whatever about parliamentary law, and must throw myself on the mercy of your boundless generosity and forbearance," he made one of the most expeditious presidents in dispensing business that our Southern Convention ever had. And anybody who saw during the recent Northern Baptist Convention how genuinely he is loved, knows that the only reason he has not been elected president of that great body is because he is not a member of the Northern Convention.

And here is my final lesson for young preachers: Every time I see George Truett sitting or standing on the throne of his power, whether as pastor 38 years of one of the largest churches in the world, or president of the Southern Baptist Convention and the Baptist World Alliance—above all, standing in the pulpit as I saw him in Denver, bending from his world-eminence at the foot of the cross with the clinging faith of a little child, I remember the words of my old-fashioned Christian father around our family altar: "Rob a preacher of his humility and you rob him of his power."

Standing upon his present throne as the best-loved preacher in the world, George Truett's Christ-like humility is the comeliest crown which is worn today by this world-famous prophet of God.

—BR—

A SUGGESTION TO MODERATORS

—O—

When these lines appear, it will probably be about the opening of the associational period. Many of us have come to think of the association as the best unit for the enlistment of our backward churches. In every association there are some aggressive churches and capable leaders that should feel the responsibility of assisting the less fortunate churches, in a sympathetic spirit, to become more efficient. This is a duty the strong owe the weak and it should be discharged in the spirit of Christ. Will not the moderators see that the importance of this work is forcibly presented at a favorable hour in the associational meeting and followed by the appointment of a zealous Promotion Committee of perhaps seven—two pastors, two women, and three laymen. Let there be no mistake in the selection of the members that are to constitute this committee.

After making a list of the churches that are not supporting the missionary enterprise, the two pastors on the committee should tactfully confer with the pastors of these churches and suggest that the committee will be glad to furnish some sympathetic and capable workers, free of charge, to help them install the Scriptural plan of church support.

They should be able to convince these pastors that this policy would prove both a financial and a spiritual blessing, also strengthen their pastorates.

South Carolina has set a worthy standard for the rest of the states in this regard. The report for the first six months of 1935, indicates that all the churches in four associations contributed to the Cooperative Program and an average of about 90% of the churches in the other thirty-five associations. Dr. C. A. Jones, General Secretary; W. S. Brooke, Enlistment Secretary; and W. R. Thomson, State Brotherhood Chairman, will no doubt receive such cooperation from the Promotion Committee and other zealous pastors, laymen and women in each association, that the report in the near future can be made well nigh unanimous.

A wide awake layman, who is chairman of the Executive Committee of a backward association in Virginia, reports that eight churches that were on the non-contributing list during 1934

(Continued on page 8)

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

State and Home Mission Week Ridgecrest, N. C. August 4-10, 1935

There will be missionary messages and conferences each day. Mrs. Una Roberts Lawrence will conduct a conference each afternoon on "Making Missions Real." It will be a week of mission inspiration and wholesome fellowship. If you will write this office we will send you a program for every day.

Notice to Mission Study Leaders of Sixth District LET'S GO MISSION STUDY LEADERS OF DISTRICT 6.

WHERE?

CAMP MARIDALE, JULY 31ST.

Carry your prospective Mission Study leaders with you too. Let's strive for the banner by doing our best in Mission Study during the remaining months of 1935. Only Newton County Mission Study leader has sent me a report so far. I'll be glad to hear from each associational Mission Study leader.

Mrs. Sim D. Thatch,
Mission Study Leader Sixth District.

An Interesting Plan For Summer-Time Study Dear Miss Traylor:

We had the nicest event last Monday and I want to tell you about it.

The Grace Memorial W. M. S. invited the Lyman W. M. S. to come to the Gulfport City Park at ten in the morning. The first hour of our day was devoted to the Royal Service program. They rendered it. Then I, as Mission study leader, conducted the study of the first chapter of the book that we had been reading, "Winning the Border." As the first chapter was rather a tedious one, we finished only one before noon.

All of us had taken enough sandwiches for our own families and the hostess society provided tea, cake, salad and the like. We had such a pleasant time together during that hour. The children were having the best time of all in their sun and bathing suits and the mothers did not worry about them because we could see them all day as they played.

We re-assembled at one and by four P. M. we had completed the book and had our written examination. I suppose that there were some eighteen women present.

We are planning a similar event the first Monday in August at the same place. The Lyman ladies are to be hostesses and we are going to study a foreign mission book. This time the Long Beach W. M. S. is invited to meet with us. We have partially planned to study "Christianity's China Creations" because we have some books and none of us have had it.

We had a similar meeting in June at the home of one of our members and invited Mrs. Dodge—that is how they happened to invite us to meet with them in July. Then the pastor's wife of Long Beach met with us in July and asked that they be allowed to come in August. In June we studied our stewardship book.

It is our plan to have a kind of graduation exercise at the close of the day in August and give out all seals and certificates earned during the summer months at that time. I am keeping them until then.

Sincerely,

(Mrs. H. B.) Lucille Longist.

Young People's Column

Some Interesting Reports

The Sunbeams of New Hebron enjoyed a picnic last Tuesday. Upon getting to the picnic site, red and brown paper squirrels were pinned upon each Sunbeam, thus dividing the crowd into equal groups. The "Squirrels" enjoyed a number of games—playing with nuts—with the "Brown Squirrels" winning a higher score than the "Red Squirrels." After eating the picnic lunch, the "Squirrels" sang: (tune The Farmer's in the Dell)

"The Squirrels are going home!

The Squirrels are going home!

Heigh ho! the merry O!

The Squirrels are going home!"

as they wound their way out of the woods.

The annual Young People's rally of the W. M. U. of Lawrence County Baptist Association directed by Mrs. L. B. O'Mara, of New Hebron, Miss., met Thursday afternoon at 2:30 o'clock at the Baptist Church of Monticello, Miss. About 150 attended with delegations from Monticello, New Hebron, Oakvale and Silver Creek.

After the opening song, "Send the light," a Y. W. member from Monticello gave the devotional on the general theme, "Lights."

"Shining Lights" was given by New Hebron Sunbeams dressed in yellow paper dresses and head-dresses, holding the rays on one side of the sun; while the Junior G. A.'s from New Hebron dressed up to represent different nationalities held the rays on the other side of the six foot yellow circle, representing the sun.

Reports were then made by the various auxiliaries.

New Hebron Junior G. A.'s then presented a playlet telling of the book, "The Treasure Hunt," recently studied in that organization.

The pageant, "Forward Steps" was beautifully rendered by G. A.'s who had reached the various steps, from all of the G. A.'s of the county—Mary Grace Phillips of New Hebron, being the only girl who had reached the highest step, was awarded a free trip to the G. A. camp, to be held at Clinton.

A playlet "Dr. R. A. in Service," was well rendered by the R. A.'s from Silver Creek.

Mrs. O'Mara then introduced the principal speaker for the afternoon, Mrs. W. C. Morgan. Mrs. Morgan strung upon a fine golden cord ten precious diamonds from the Bible, which told "How the Youth of Today May Carry the Light."

After the pageant, "O Zion Haste," was given by seven New Hebron Y. W. A. girls, the meeting was dismissed by prayer.

After being dismissed, every one was invited to the exhibit room where a large collection of posters and booklets were exhibited. After viewing the exhibit, the ladies of Monticello served delicious punch to the delegation.

I think, Miss Robinson that this was the best rally program that I have ever attended.

Sincerely,

Roberta Izard.

Main Street Church, Hattiesburg

Our Y. W. A. is growing so fast now. In the last two weeks we have had five new members and we're all busy enlisting others. We've just completed our foreign mission book, "Ann of

Ava," which everyone thoroughly enjoyed.

I want to tell you how well my Sunbeams did their part at the Young People's Rally last week. Every one of them knew their part and they all spoke distinctly. Our very youngest member, who had her fourth birthday only three weeks ago, took a speaking part and learned it as well as any of the older ones. I call them all "my Sunbeams" because I love them so. I have taught them now for almost a year and in that time the membership has increased from about six to twenty. My earnest prayer is that I may be made worthy of teaching them because children are such precious things and I do realize the responsibility that rests on a teacher to lead them right.

Polly Love.

(Note: a splendid service being rendered by a Y. W. A.)

A SUGGESTIONS TO MODERATORS

(Continued from page 7)

have sent contributions to the state treasurer during the first six months of 1935. As a result of this work ten other churches had gone beyond their quotas. This association has a live Associational Brotherhood which is an effective agency in this enlistment.

I trust that this well organized and intensive enlistment service is being introduced all over the South.

To be sure, I am much concerned that study classes in Missions and Scriptural Support shall be conducted in all the associations among key-men that they may be prepared to render effective service.

These laymen can visit the churches needing help on Sunday when the pastors must be in their own pulpits, when the people assemble in largest numbers, and they will be glad to give this assistance free of charge.

The men of the churches will hear these visitors the more gladly because they belong to their class; the workers themselves will also get untold blessing.

J. T. Henderson, General Secretary.

N. B. Write the Baptist Brotherhood, 912 Hamilton National Bank Bldg., Knoxville, Tenn., for literature.

OLD BOOKS WITH NEW BOOKS

Mary M. Hunter, Sales Manager

If you are a mission study leader, a member of a mission study class, a denominational worker, a pastor, or just a Southern Baptist who wants to know more about our South American mission fields, you will find the following books an additional source of information supplementing our NEW TEXTS on South America:

"Gospel Triumphs in Argentina and Chile," J. L. Hart, 25 cents.

"In the Land of the Southern Cross," M. G. White and H. H. Muirhead, 25 cents.

"Reminiscences: Twenty-Five Years in Victoria," L. M. Reno, 25 cents.

"A Wandering Jew in Brazil," Solomon Ginsburg, 50 cents.

For some time we carried a paragraph in the Record about "Pastoral Changes." We are glad the brethren do not now seem to be jumping around so much. It is good to stay put. But corn will pop when the skillet gets hot.

The Baptist Record

Published every Thursday by the
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East Mississippi Department

By R. L. BRELAND

Beulah

Last week I was called to Beulah
Baptist Church, Newton County, on
the sad mission of burying brother
J. C. Parks, a young man that I
baptized there some fifteen years
ago. I was pastor of this good
church for several years at one
time and some of my dearest
friends still live there. The occasion
was sad because of the sad mission,
and it was also sad because so many
faces that I knew when pastor
there were absent. As I looked over
the large audience more than a
dozen names came to mind that
used to greet me every time I went
but who are gone on home.

But many whom I knew in that
other day were there and the greet-
ings were cordial and pleasant in-
deed. Like Peter of old I was want-
ing to say: "It is good to be here," so
let us stay here and commune friend-
ly with friend. But duty called else-
where, so I must go away. Dear
friends of yesterday, how I love
them still and how I cherish the
blessed memories of other days.
Brother J. E. McCraw is the pres-
ent pastor of this good church, but
he was away attending a burial at
this time.

DIED—July 16, 1935, after a
brief illness, brother J. C. Parks,
of Little Rock, Miss., departed this
life in a hospital at Meridian, Miss.
He was the son of Mr. and Mrs.
Leonard Parks, Jr., two dear
friends. He was twenty-eight years
old. He is survived by his parents,
his wife, a three-weeks old baby
girl, and three brothers: Nathan,
Elvie and Howard Parks. He was a
member of Beulah Baptist Church,
loved by those who knew him. His
body was buried in Beulah Ceme-
tery. In the absence of the pastor,
attending another burial at the
same time, I conducted the service.
May the Lord bless the bereaved
ones.

COLDWATER — The meeting
closed with Coldwater Baptist
Church, Neshoba County, Friday
night. Good crowds attended the
services. Dr. C. L. Breland, son of
the pastor, did the preaching. In-
terest was good. Eleven were added
to the membership of the church—
eight by baptism and three by let-
ter. All who came seemed to enjoy
the services. The preacher was
born about one-fourth mile from
the church, so he was back at
home. He is at present pastor of
First Baptist Church, Richmond,
Ky.

Rev. D. A. McCall preaches once
a month out at Dixon near Phila-
delphia. Last week he held his
meeting there. Results not report-
ed.

Rev. L. D. Posey, of Louisiana,
conducted a tent meeting at a con-
solidated school in the northern
part of Neshoba County, beginning
last week and running through this
week. He is one of our strong
preachers.

Rev. L. T. Grantham closed a
meeting recently at Salem and
Burnside churches, Neshoba,
preaching to them alternately. A
good meeting is reported.

Rev. J. L. Moore closed a good
meeting with Linwood church last
week. He did the preaching in the
meeting.

The Neshoba County-wide revival
was called a success. Rev. D. A.
McCall did the preaching and broth-
er Bert Parker led the singing. It
continued only one week. A num-
ber of conversions were reported.
Large congregations from over the
county attended the services.

Rev. Wesley Burnett conducted
his meeting with Hope Baptist
Church last week, and Rev. John
R. Breland did the same at New
Harmony, both in Neshoba County.
The latter closed a good meeting
at Vardaman, Kemper County, a
few days ago.

Voting time is nearly here again.
To vote is a serious duty. One
should pray about voting just like
he does other things. Then I am
sure no Christian would vote for
one who drinks beer, wine or other
alcoholic drinks, nor any one who
votes for the sale of same. Send
only sober, moral men and women
to the legislature this year. Our
state voted dry and only dry men
and women should be sent to make
our laws. Find out how all your
candidates stand on this question
and vote to let the wet ones stay
at home.

I am in receipt of a little church
paper, Our Glad Tidings, gotten
out by the First Baptist Church of
Vidalia, Mo. Rev. T. J. Smith is
pastor and editor. Brother Smith is
a Mississippian, was reared over
near Mathiston. He plans to spend
the month of August in his native
state visiting relatives and holding
meetings.

"A MAN WITH A MESSAGE"
Hermon S. Ray, Tokyo, Japan

Just a Japanese train, late one
rainy night. We were jolting along
home toward Tokyo. Looking up

from an article I was writing, as
we stopped at a little station, I
happened to catch sight of a mas-
sive man with suitcase in hand
walking past my train window to
board the next coach.

Could it be Dr. John R. Mott, our
great Christian statesman and
world citizen? I jumped up and
ran to see. Yes, it was he! He was
climbing onto our train with my
dear friend Mr. Saito, General Sec-
retary of the National Y. M. C. A.
of Japan.

Just two weeks before I had had
the honor of leading the music at a
Mott conference for students from
all over the Empire. A conference
which became a revival of convic-
tions. But I thought he had gone
on to China. What a delightful sur-
prise to meet him again! What a
privilege to sit and talk with such
an interesting figure! Dr. Mott has
received many royal decorations and
recently even had an audience with
his majesty, the Emperor of Ja-
pan, whom his subjects regard as
"The Lord of Heaven."

I told Dr. Mott of the fine Bap-
tist Convention from which I was
returning. He asked if it was an
all-Japan Baptist Convention. I had
to confess that we are the only de-
nomination in Japan that is still di-
vided. I had to admit that while
there is a united Presbyterian Con-
vention in this small country of few
churches, a united Methodist church
and so on; we Baptists alone still
have East and West Baptist Con-
ventions, divided according to the
work Northern and Southern Bap-
tists, respectively, have fostered.

"I know that you Southern Bap-
tists have some distinctive truth
and message," Dr. Mott replied.
"From the days of my intimate
friendship with your great John A.
Broadus, I have felt that you have
something all the world needs. You
must bring your distinctive con-
tribution into one strong Baptist
front and face the Empire."

Then came this significant word
from this man with a message. But
please remember, the reason we
prize some truths we have is not
because it's ours. (That would be
pure selfishness!) But because the
truth we have is indispensable for
all.

With conviction and emotion that
commanded my attention, as I asked
him to repeat it, Dr. Mott con-
tinued: "Therefore, because you
have a distinct message and em-
phasis you should make it available

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to as large a group as possible. We
need not be afraid of the truth. It
will take care of itself, if we only
preach and live it."

And I thought as I wrote down
his words, there is a message not
only for us West Baptists in Japan.
Truly we must "make it available
to as large a group as possible."
The truth we have is indispensable.
Therefore we prize it! Therefore we
preach it.

I thank God for letting me look
out of my train window that rainy
night and get these words for Sou-
thern Baptists, the people with a
mission, from Dr. Mott, the man
with a message.

S. S. ATTENDANCE JULY 21st.

Jackson, First Church	654
Jackson, Calvary Church	728
Jackson, Grif. Mem. Church	500
Jackson, Davis Mem. Church	357
Jackson, Parkway Church	215
Jackson, Northside Church	95
Clinton Baptist Church	207
Brookhaven, First Church	443
West Point, First Church	235
West Point, First Church	
(7-14-35)	150
Clear Branch Baptist Church	
(Rankin Co.)	63
Clear Branch Baptist Church	
(7-14-35)	70
Springfield Baptist Church	223
Laurel, First Church	430
Laurel, West Laurel Church	411
Laurel, 2nd Avenue Church	281
Laurel, Wausau Church	68
Mt. Oral Baptist Church	
(Jones Co.)	81

B. T. U. ATTENDANCE JULY 21

Jackson, First Church	131
Jackson, Calvary Church	88
Jackson, Grif. Mem. Church	142
Jackson, Davis Mem. Church	186
Jackson, Parkway Church	58
Jackson, Northside Church	30
Brookhaven, First Church	167
West Point, First Church	86
West Point, First Church	
(7-14-35)	35

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Sunday School Lesson

Prepared by L. D. Posey

For July 28, 1935

Subject: Amos, Prophet of Social Justice.

Golden Text: But let judgment run down as waters, and righteousness as a mighty stream. Amos 5:24.

Scripture: Amos 7:7-17. For supplemental study: The entire book of Amos.

Time: Amos was active in his prophetic ministry from about 775, B. C., to about 760, B. C. His home was in Tekoa, a village about five miles south of Bethlehem, and about ten or twelve miles south of Jerusalem. Though of the Southern division of Palestine, his special mission and message were to Israel whose place of worship was Bethel.

Jeroboam II, was ruler in Israel and the whole country was enjoying one of her greatest periods of prosperity. About one hundred years had passed since the famine and distress during the ministry of Elijah during the reign of the wicked Ahab, whose wife Jezabel had introduced idolatry among the Jews of northern Palestine.

Introduction

Teachers of the lower grades can easily interest their pupils in this lesson by picking out some of the striking things of the book and getting them before the pupil: To illustrate: show them how Amos compared the rich society woman to cows. Amos. 4:1.

The Lesson Studied

The Book of Amos alone furnishes all we know of this remarkable man of God. In vain will we search elsewhere for something to satisfy our curiosity.

As already indicated, Amos lived during a period of great material prosperity. History has revealed the fact that when prosperity abounds sin also abounds. Internal moral and spiritual rot have immediately preceded the downfall of the nations of earth. That decay always reached its height in periods of material prosperity. Drunkenness and licentiousness among women, have always set the pace of the downgrade of men and nations. A person seldom gains popularity by stating plainly the facts about sin. But all Christians, and especially those who are in any way regarded as teachers and leaders, should be open and bold in their denunciation of sin. It often costs positions, such as pastorates, and sometimes it costs a person his life to be true to his convictions in exposing sin. But if God requires, or even permits it, one had better seal his testimony with his blood than to compromise with sin and Satan.

Amos did not belong to a prophetic family, and had never had the advantages of the schools of the prophets; but when God called and commissioned him, he went to his work in a telling way. And, strange

as it may seem, Amaziah, the priest in Bethel, was the first to wage war against the messages of the prophet. The reason for such is not hard to find. Jerusalem where God's temple was, was the seat of the true worship. If Amaziah were really God's man, in Jerusalem, and not Bethel, was his place. Furthermore, if he were God's man, then it was his duty to condemn unreservedly the sins of the people, a thing he had not done. For Amos to come to Bethel and declare against sin, might array some of the people against the priest, and he might lose his job. I wonder how many pastors in the South hold their pulpits today because they have comprised with sin, or condoned that which they knew to be wrong? How many pastors hold annual passes to picture shows, Sunday base ball, mixed bathing parties? The cheapest padlock any of these can put on a pastor's lips, is an annual pass.

But the preaching by Amos opened another avenue of attack by Amaziah. The sufferings of the oppressed at the hands of the rich, were a fertile field in which to sow the seed of political rebellion. (Wonder if there is such soil in America?) Also, he had said, "I will rise against the house of Jeroboam with the sword." That could easily be interpreted into insurrection or even treason. Amaziah could but be loyal to his master the king, so he reported to Jeroboam that the nation could not endure the prophet's preaching. But Amaziah, judging Amos by himself, made a big mistake. Because Amaziah was an opportunist and time server, he thought Amos of the same class; so in order to save his own face and try to appear the friend of Amos, he advised Amos to return to Judah and there proclaim his messages and receive his pay. Amaziah was not the last person to imagine preachers are cheap. Thank God there are many today who have the courage to declare the whole counsel of God, including hell fire and brimstone even though they know the "best paying members," are on the highway to that torrid zone, and may not pay their last "church apportionment," before the undertaker throws the stop trigger on the lowering device.

The messages of Amos, one after another, enumerated the various ways through which God had chastised His people for their sins, all to no effect. The rich had more and more oppressed the poor. The worship that was in pretense to the true God, has degenerated to pure formalism. There was no spirit of true sacrifice nor spirituality in it. The priests themselves had become time-servers and men-pleasers to the extent that even the religious exercises were abominable in the sight of God; and when all God's efforts to bring the people back to Him had failed, they were called upon to face their final judgment.

Back of the messages by Amos, like all God-called men, was God's love for His people. His chastisements had been for reform and not for punishment. Amos, as God's

messenger, pleaded with the people to turn to God. For every thrust of the sword, he stood ready to pour in the healing oil of God's love and mercy. Like any true evangelist, the more hell he preached, the more of the grace and mercy of God he preached to save from that, awful place.

Israel in the days of Amos, was a miniature of what America is now. We have just gone from the heights of prosperity to the depths of depression. The moral fiber of our people has been sapped. God has been chastising us for our sins. Instead of repentance, He has received defiance. There is a form of godliness, but no power with it. A spirit of worldliness is prominent in much that is called "church activity," while Spirituality is conspicuous often-times for its absence. How much we are in need of men like Amos, men who can neither be hired nor bought away from the true teaching of God's word.

OLIVE BRANCH

We have just closed our first Vacation Bible School, with an enrollment of fifty-five and an average attendance of about forty. Were cut short of running as long as we would have by the holiday the fourth. Every child was overjoyed to have the school and were united in wanting another next year.

Was assisted by Miss Elise Brower, Primary Department; Miss Lucile Payne, Juniors, and Mrs. Rushing, Intermediates. The advice and assistance of Mrs. Rutherford of the high school faculty was appreciated very much—even though she could not be with us all the time.

Have you had a V. B. S.? If not you have something in store that will do you good.

Put us down as boosters from here on.

H. J. Rushing, Pastor.

REVIVALS AT GUNNISON AND PACE

On Monday following the second Sunday in April Rev. W. C. Howard of Forest, Miss., came to us here at Gunnison for a meeting—running for 10 days. Brother Howard is a great preacher, with a wonderful personality, which he uses for God. We had a great meeting, thirty persons joining the church for baptism.

On Monday following the third Sunday in June brother Howard came to Pace to preach in our meeting there—running nine days. His messages were great spiritual feasts, day after day, thirteen coming into the church for baptism and two by letter.

Everybody at Gunnison and Pace seemed to love brother Howard, and



Quick, Safe Relief
For Eyes Irritated
By Exposure
To Sun, Wind
and Dust —

MURINE
FOR YOUR
EYES

indeed, I think he loves everybody himself.

Fellowship with him is inspiring and soul-strengthening. To God be the praise for these gracious revivals.

A grateful pastor,
E. G. Evans.

—BR—
LIFE

Life in its fullness

Is obedience, patience, gratitude;
Which is only, to thy Creator a prelude.

Life is a miracle.

To live, is immortality

Sprinkled with essence of love

And bound with bonds of eternity.

—Walter B. Price,

Clinton, Miss.

A lady from Iowa got this story down south about the 100,000 Club: A leader was trying to interest the members of the congregations in the club, and was asking for volunteers. Apparently his plea had gone over their heads until a little old lady in the back of the room came forward and said that she would join the club. She was the poorest member of the church and her promise aroused the other people of the church to a feeling of shame. The old lady's efforts were watched with interest. The first thing she did on reaching home was to go into the chicken yard and tell her flock of chickens what she had done. One old Dominick hen seemed particularly interested and at the end of the first period, when the first payment was due she was three months ahead for her chickens had enabled her to more than meet her first installment.

Papa: "Now, Bobby, if you only had a little more spunk you would stand better in your class. Now, do you know what spunk it?"

Bobby: "Yes, sir. It's the past participle of spank."—Ex.

Dusty Rhoades (sleeping in barn loft): "Ou-uuuch!"

"Lazy Bohns: "Wassamatta?"

Dusty Rhoades: "I just accidentally located de needle in dis haystack."—Ex.

How To Quickly Soothe Nerves And Ease Headache

High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package of STANBACK.—Adv.

If you have a
pimply, blotchy
complexion
try Resinol
to help nature heal
such surface defects



PROPOSED PLANS FOR ESTABLISHMENT OF A BUREAU OF SOCIAL RESEARCH

Pursuant to the instructions of the Southern Baptist Convention in May, 1933, to the effect that a committee be appointed to "consider the advisability of creating an Agency of Social Research to study" the great social issues of the South "and furnish as far as possible guidance for the work of the Convention in these fields," the following proposals are herewith submitted:

The reasons for the proposed bureau of Social Research arise out of the times in which we are living and the unique position of Southern Baptists with reference to social changes taking place before our eyes. There is no longer any necessity for pressing the aspect of the Gospel which relates it to social needs. Even a casual reading of the Sermon on the Mount and of such pivotal parables as the Good Samaritan, and the Rich Man and Lazarus, will disclose the social challenge of Jesus.

We are living in a time of great social unrest. The amazing confusion of the public mind on liquor, the increasing laxity of moral imperatives, the acuteness of the plight of tenant farmers, the recrudescence of mob violence in lynchings and labor disputes; the changes in the ideals of the home and its increasing disappearance as place of discipline and instruction; unemployment and the efforts to correct it by the government and business, impress us with the fact of the confusion and uncertainty of our social life.

Many of these aspects of change have special Southern reference. The South is rapidly becoming industrialized. The whole rural situation, with new recreational and cultural projects under way, and the sweeping effort to reclaim agriculture and re-establish a rural culture touches the great rural South intimately. The race problem is largely Southern. And to say these aspects of change have direct Southern reference is to say that they have direct Southern Baptist reference. Our constituency is largely rural and—to mention only one problem—the Negro is predominantly Baptist. It would be a simple matter to include a whole series of other vexing matters that have particular Southern and therefore particularly Southern Baptist reference. Welfare among underprivileged children and adults, moral standards in the church and out of it, juvenile delinquency, law observance, and the status of women, are by no means exhaustive of the list of engaging difficulties that should give us permanent concern as a denomination.

In the light of this hasty glance, and after careful consideration of its wide implications for Southern Baptist life, the committee presents its proposal for the creation of a bureau for special study and definite guidance in these and any other needy fields. In doing so the committee does not disparage the work

done for a number of years by the Social Service Commission of the Convention. That Commission has done an immense service. It has educated us in the matter of social need and obligation, to the place where we have come to recognize the necessity for factual discovery, and definite guidance in a program that will attack the problems we have been confronted with each time the Social Service Commission has made its annual report.

This means in the first place that fact finding must be put in the hands of some one especially trained for the work and able to give all his time to it. This will necessitate also equipment for the discovery, tabulation and dissemination of the data duly discovered. Obviously when a situation has been carefully investigated and appraised, the fullest information should be given to the brotherhood, as soon and as often as possible.

Our denominational press, with its generous support of our entire denominational program, affords the best medium for such publicity. Facts, incidents and illustrative material should also be furnished our Sunday School Board, to be used at its discretion in its quarterlies and other publications. This affords an opportunity not only to reach the adults but also to awaken the interest of our youngest children in the application of the principles of Christ to our social life. The Bureau, with its expert advice, would also be available to make suggestions in cases where acute situations arise, or are likely to arise, or wherever there was a desire for guidance with regard to meeting these social problems.

Your committee therefore recommends that a Secretary of Social Research, either a man or a woman, be secured at a salary not to exceed \$2,500.00 per annum, and that this Secretary be provided with an assistant who would act as stenographer and filing clerk.

We recommend, further, that our Sunday School Board be instructed to provide an office in their building at Nashville for the use of the Bureau, and provide a budget of \$5,000.00 a year to cover salaries, office expense, travel and miscellaneous items. We feel that our Sunday School Board, which has rendered such valuable service in the matter of statistics, and so forth, would be profoundly interested in the type of work proposed by your Committee.

The proposed Bureau of Social Research should not be under the control of any existing agency of the Convention to such an extent that the most objective sort of studies might be interfered with. It must be free to discover facts as they exist, whether they reflect creditably or not upon the activities of the Convention or general Southern Baptist attitudes. We recommend the election of such a Research Director by the Executive Committee of the Southern Baptist Convention in consultation with the Social Service Commission. And said Director ought to have the definite assurance that if, and as the Bu-

reau commends itself to the Convention, the expansion of its work will be encouraged.

It is far from necessary that the whole range of suggested problems be taken up at once. Nor would such a method commend itself as a beginning. One project should be taken up at a time. This will avoid the need for increasing the staff. This will also enable the Director to concentrate, and increase the impact of the matter, as it is presented to our people. Affected areas will come under observation and study. Detailed investigation of cause and condition and possible consequences will follow. What Baptist churches, ministers, and church societies are doing in the particular situation will be found out, and what might further be done to solve the particular problem and relate it to its wider aspects. Then the material can be given to the Baptist press for publication.

Immediately fields of interest suggest themselves. The social, economic, educational, and religious problems of the Negro offer—and indeed—implore for such study. Thousands of Southern Baptist homes help to establish the economic level of Negro communities by the wages paid to servants alone.

This suggests how immediate the need for Christian understanding of the economical life of the Negro becomes. The matter of rural churches, their programs, their struggles, their overlapping now that good roads are everywhere and motor cars have so greatly reduced distances, engages us. What shall we do with the increasing number of aliens, and particularly of those who in the South have become social drift-wood through economic displacements of the past few years? What can be done concertedly in order to secure, not only to deplore, motion pictures that are not degrading and vicious? How can we as a denomination contribute to the solution of the liquor problem as it has returned once again to plague us?

That a man's conduct is not better than his information is certainly not the whole truth, but it is vital as far as it goes. We are on the point of having to create new social attitudes among our people on so many matters that we must not allow ourselves to be deflected from this task by timidity or previous lack of experience. The church has always been a crusading body when it has been most effective. The South is fluid and pliant now; a generation hence it may be set in molds that will not yield to pressure or be softened by the persuasions of religion.

In collaboration with the Social Service Commission, there should be prepared an annual report presenting illustrative material in case studies, and suggesting a basis for an aggressive and far-reaching denominational program. With our

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great numbers, and the way in which Southern Baptist interests ramify into every aspect of the life of the South, we as a people should take the leadership in a program of social reconstruction, that would inspire the whole of Christendom to seek to apply the gospel of Christ to all our social problems.

Respectfully submitted,
E. McNeill Poteat, Jr.,
Chairman,
Ryland Knight,
John A. Davison,
J. B. Weatherspoon.

MONTICELLO

We have just closed a gracious ten day series of revival services with Dr. H. L. Martin of Senatobia and Mr. W. C. Morgan of Silver Creek assisting. These two consecrated men made a splendid team. Brother Morgan is a gospel singer of unusual gifts and he led our people most acceptably in the worship by songs. He is an accomplished musician and a graduate in the school of gospel music at our Southwestern Seminary.

It was a genuine joy to have the genial fellowship of Dr. Martin and to hear his forceful messages. How they did stir the hearts of God's people to a deeper consecration and call sinners to an acceptance of Him as Saviour and Lord! This was his second meeting here, he having held another revival meeting seven years ago with this church. Monticellians had not forgotten him, nor shall they forget him and his messages seven years hence. Few men have endeared themselves to a people as did he to our people. The visible results of the meeting were thirty for baptism and ten by letter with still others professing Christ as Saviour and Lord.

Our Daily Vacation Bible School which preceded the meeting made fallow soil for evangelism and contributed very definitely to our revival. We had 121 enrolled in the Beginners, Primary and Junior Departments, an average attendance of over one hundred, and seventy-two with a perfect attendance. Nearly all the evangelistic possibilities from the D. V. B. S. enrollment were reached during the meeting. Of course we expect to have another school next year.

FEEL WONDERFUL EVERY DAY

PERHAPS you could if you did not have to suffer from periodic pains and discomforts. Have you tried Lydia E. Pinkham's Tablets? Sally Mariel works in a mill in Putnam, Connecticut. She had dizzy spells every month. "One of my friends told me about your Tablets," she says, "They are wonderful." Chocolate coated. Small size 25 cents.

Lydia E. Pinkham's
TABLETS

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Well, we had enough answered puzzles last week, didn't we? I suspect Nannie Mae is wondering why I didn't put back the third question into hers, as I did into Fannie Mae's and Martha Jean's. The reason was that I never saw Nannie Mae's until I saw it in the paper. It came to Jackson, and somebody saw two going in, and thought we might as well have three. It is just as correct as the other two: all three were exact answers to the puzzle as it was printed. No, I don't know who dropped out question No. 3, but I couldn't do anything about it if I did. I'm sorry.

I know you are interested in Bro. Cormier's nice letter. Isn't it good that we had that good sum of money to send him, just at the very time that he especially needed it? It is a fine thing to be an answer to prayer.

Another friend in Clinton gave me this week \$1.00 for our two causes. We are very grateful to her. Fifty cents more each for brother Cormier and the Orphans!

Then Abbie Miriam and Mary Ruth have written to send their July dues, and Abbie has some interesting news, while Mary Ruth congratulates us on our good contribution last month.

I know you will be glad to see a letter from Jeannie Lipsey, who has not written us for a long time. She and Ann are having a great time at Daytona Beach, which I think is 25 miles from De Land, where they live. They love the water, don't they? I must tell you good-bye now and hope to do better next week.

With love,
Mrs. Lipsey.

Bible Study No. 17, July 25 The Shunammite Woman's Son. 2 Kings 4:18-37

As Elisha passed through the town of Shunem, a well-off woman there often asked him to stop for a meal with them. One day, she suggested to her husband that they should build for the prophet, whom she thought a mighty good man, a room for him to stay as he was passing. So they did so, and it had in it a bed, and a table, and stool, and a candlestick, and was a great comfort to him. Once as he was thinking that she had done so much for him that he would like to do something for her, his servant Gehazi told him that she had no child. So the promise was given to the woman and her husband that they should have a child, and after a while, a little boy was given to them.

One day, the little boy went out to the field, with his father, where the men were reaping grain. The sun was too hot for him, and he called his father and said, "O father, my head hurts me so bad," and his father sent him to his mother in the arms of one of the servants. She held him on her knees until midday, and then the little fellow died. She took him in her arms, and went upstairs and laid him on the bed of the prophet, whom she revered so much. Then she called her husband, and told him she wanted an ass to ride on, and one of the young men to go with her to see the prophet. He didn't understand why she must go, it being no special day like Christmas or Easter, but he gave her what she wanted, and sent her on her way. As she approached Elisha's home, he saw her a long way off and told Gehazi, his servant, that his friend

from Shunem was coming. He told him to ask separately if each one of the family were well, and she said they were, and said no more. But when she drew near to him, she caught him around his feet, and Elisha said to Gehazi, "Let her alone, she has some great trouble, and God has not told me." Then she spoke, saying, "Did I ask for a son from my Lord?"

(Continued next week)

Olive Branch, Miss.,
July 19, 1935.
Answers to Mrs. Mayo's Puzzle
No. 23

1. Lamentations.
2. Oil, Matt. 25:3.
3. Leprosy, Luke 17:12-15.
4. Stephen, Acts 7:59-60.

Fannie Mae Henley.
It could spell Lola if you use Antipas, Rev. 2:13 for question 4, but I don't think that is it.—F.M.H.

We will let this go as right for you, Fannie Mae, but there is a mistake in the puzzle. What is the matter with us and the puzzles?

Union Church, Miss.,
July 18, 1935.
Dear Mrs. Lipsey:
Below you will find answers to Mrs. Mayo's puzzle No. 22:

1. Lamentations.
2. Oil, Matt. 25:3.
3. Lepers, Luke 17:12.
4. Antipas, Rev. 2:13.

LOLA.

Annie B. Short.
This is one way it could be solved, Annie, and we will let it go that way for you.

1729 N. West Street,
Jackson, Miss.,
July 18, 1935.
Dear Mrs. Lipsey:

I am writing the answers to Mrs. Mayo's puzzle.

1. Lamentations.
2. Oil for their lamps, Matt. 25:8.
3. Leprosy, Luke 17:15.
4. Stephen, Acts 7:60.

Your friend,
Eldon Hearon.
This answer is correct, Eldon, as the puzzle is printed, and will be so counted for you, but there's a mistake there.

Mrs. Mayo's Puzzle No. 23
1. By whom were the people ruled before they had a king?
2. What kind of leaf did the dove bring back to Noah?
3. Upon what musical instrument did David play?
4. What king was made to eat grass?

Bay Springs, Miss.,
July 14, 1935.
Dear Mrs. Lipsey:

Was so glad to know our contribution to the Orphanage and brother Cormier was so large last month. Wish we could have that much and more each time. I am enclosing my dollar for July.

Love for you and all the circle members.

Mary Ruth Denson.
Thank you Mary Ruth. I am proud that we had as much as we did, when brother Cormier needed it so much.

Wesson, Miss.,
July 12, 1935.
Dear Mrs. Lipsey:
I am sending \$2.00 for June and July. I am going to see my aunt that lives at Webb the third Sunday in July.

We have 14 little guineas.

With love,
Abbie Miriam Clark.

Dear Abbie: I am glad you are going to your aunt's and I hope you will have a grand time. Thank you so much for your \$2.00. Have you ever eaten any guinea? I have and like it.

DeLand, Florida,
July 17, 1935.

Dear Mrs. Lipsey:

Well, Grandma, we are having lots of rain down here in Florida, several bushels a day I think.

Every few days we go over to the ocean at Daytona Beach and swim in the ocean. Ann and I would like to stay in the ocean all day, but somebody in the family thinks we should live on land part of the time.

We have a little kitten, about the size of your door knob. He is the bravest in the world. He changes his name often. At first he was named Rat. Later we called him Leo, and then Lionel.

A big police dog came to our house and jumped on Lionel. But the kitten was brave. He lay down on his back and put four feet in the dog's nose. Then, with a little help from Mamma and Papa and some other people, he chased the dog away.

After that the kitten got a new name. It is Conk. That is short for "Conquering Lion of the Gentiles." Conk is very proud of himself and is ready to fight any dog, if only his family will help him a little.

Love to you and all the children.
Jeannie Howe Lipsey.

Jeannie, the poor kitten never will know what its name is. I am glad you have a family to help Conk when the dogs come around.

DON-DON JOURNEYING TO- WARD THE SUNRISE

Mrs. Rosalee Mills Appleby

There was unusual hurrying to and fro in the Almeida household one morning. Little Don-Don was laying out her father's things. He was going to the city to buy provisions. When a trip was made from this far interior Brazilian farm to the capitol, it was a marked event. The Almeidas lived far from the railroad, school or neighbors. The journey must be made on muleback and by train.

Don-Don was the oldest, a little girl of ten with sisters and brothers like stair-steps all the way down to the baby in her mother's arms. This little mother was busy early and late on the farm.

Senor Almeida never guessed that this would be a monumental trip—one that would change every outlook on life. While on the train returning to his farm, a colporter entered and began selling Bibles. He attempted to sell one to St. Almeida who did not know how to read and had no interest whatever in books. Yet the colporter would not be denied, so to get rid of this persistent, annoying fellow, the farmer bought the unknown book.

"What did you bring me, father?" asked Don-Don that night after his return. "A reader," answered the farmer, remembering now the book he had been forced to buy. So he

tossed the book to his daughter with no idea of its growth.

Don-Don was a very intelligent child. Though there had been no opportunity to attend school, she had learned to read in the spare moments from heavy household duties. It was a delight to have a new reading book. In order to practice, she started reading aloud in the evenings for the family. Her father became so interested that he could hardly wait until night to hear the wonderful things contained in the new book. He began studying in order to read it for himself.

It was as though the sunrise had risen upon a world of darkness. It was like a window built in the soul. The whole life of a backwoodsman had transformed with the good news of great gladness that fell upon his heart. The poor, weed-ridden farm became a haven of rest—that humble cottage a lighthouse.

The ideals of this home became those set up by Jesus. Action and conduct were measured by the Book. "What does the Book say about it?" was the method of deciding all difficulties.

"Were there other such marvelous books?" "Did others believe it and live it?" These and other questions ran through the mind of this family who had made the great discovery alone. Years winged onward and they were true.

The father never ceased to tell others of the wonderful things he had found in the Scriptures. As he talked to a man one day, the stranger said, "Why there are folks in Maceio who believe just as you do." Then Sr. Almeida made him promise to tell the followers of the Book in Maceio about him back on the interior farm.

The evangelical Christians in Maceio were called bodes, or goats due to the fact that the first preachers wore a goatee. They were thus named goats in ridicule by the priests. The state-evangelist came thus to hear of the Almeidas but it was so far that they were forgotten.

One day later Missionary John Mein and the evangelist were traveling in the interior. After fifteen days on muleback they got lost. They stopped at a home and Mr. Mein's strange appearance and brogue made him different from the natives. They immediately asked if he were not one of the "Maceio bodes" or goats. He admitted the charge and the stranger said, "There is a family on a near-by farm who believes as you do." So the missionary rode the twenty-five miles to reach the Almeida farm.

It was an hour of great rejoicing when this faithful family found someone who believed as they and shared their ideals. It was the

(Continued on page 13)

EMORY AT OXFORD

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—:—

Jackson, Miss.

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Has anyone told you
That every thought you think
Makes lines just like the little lines
You write with pen and ink?

And thoughts of anger, fear and
hate
Will spoil the prettiest face
By making ugly little lines
Which nothing can erase.

But thoughts of love and kindness,
And joyousness and cheer
Make very pretty little lines,
All fine and firm and clear.
And by and by your face becomes
An open story-book
Which every one can see and read
Each time they chance to look.

So if you want your face to tell
A story sweet and fair,
You must see that only good
thoughts
Do any writing there.

—Anonymous.

Perry County Associational B.T.U. Elects Director

At the regular meeting of the Perry County Associational B. T. U. held last first Sunday, Miss Mildred B. Wilson of New Augusta was elected to the office of Associational B. T. U. Director. Already Miss Wilson has begun the work, and extension work begins with a demonstration program by the Richton B. T. U. in the Brewer church. Mrs. Baylis Overstreet of Beaumont is the retiring director of the Associational B. T. U. and has served faithfully through the last year.

Ridgecrest and Paralysis Epidemic

For the interest of those who have been anxious about the effect the infantile paralysis epidemic would have on the assembly at Ridgecrest we give below a telegram sent out by Mr. J. E. Lambdin, Southwide B. T. U. Secretary: "Southwide Training Union Assembly, Ridgecrest, will be held as scheduled. Correct any false reports. North Carolina Convention was canceled because it involved children from paralysis epidemic area in eastern central parts of state. State Health Board says western Carolina unaffected. Reservations indicate big crowd over week."

We are glad to pass this word on so that any who might have changed their plans to attend the assembly may feel safe in attending.

Dixon Combines Study Course with Revival

Last week the Dixon church had its regular annual revival with brother W. C. Howard of Forest doing the preaching. Brother D. A. McCall of Philadelphia is pastor of this splendid little church, preach-

ing to them afternoons, and planned to have a B. T. U. study course in connection with the meeting. Mrs. Joe Germany, director, with the other leaders entered wholeheartedly into the plan for an hour each morning. Senior B. Y. P. U. Administration was taught. It proved to be an interesting and successful plan and might be tried by other churches. The week of the meeting is usually set aside for religious purposes and because of that this extra work of training can be done very easily.

Spring Creek, Neshoba County, Has Study Course

Last week was Study Course week for the Spring Creek church in Neshoba County. Each evening three classes were taught, these being preceded by a young people's prayer meeting. There were about seventy in attendance each evening for the class work which was taught by young people from the Philadelphia church and your state secretary. It was the pleasure of the secretary to serve the Dixon church each morning and the Sprink Creek church each evening. Brother J. W. Burnett is the pastor of Spring Creek, living on the field and giving half-time to the church. Mrs. Woodall is director, and with efficient leaders in each department, splendid work is being carried on from week to week.

—BR— LONGVIEW —O—

We have just returned from a visit with Mrs. Smith's home people in New Jersey. Needless to say, we saw much interesting country and had a grand time. We were saddened by the religious indifference of the people in the large city. The parks, show houses, seaside resorts and especially the saloons were full. Only the churches were empty. One Baptist pastor, whose church is surrounded by thousands of residences, told me that it is impossible to keep one single organization in his church functioning in the summer months. He seemed to be a very earnest and spiritual man and is a fine preacher. It was with sorrow that he spoke of the city as a spiritual desert. It seems as if the vast majority of the people have no contact whatsoever with the things of God. The saloons are open on every corner, where the women and girls are drinking along with the men. The depression has not turned the people back to God and I am afraid God is "turning the devices of men to no account" and will continue to do so until a change takes place in the thinking and living of the people.

We have recently experienced a great loss in our Bethesda church in the home-going of Deacon Walter

Crigler. His was one of the pioneer families in the county and he lived his life in the Bethesda community. Brother Crigler was a gifted singer and a consecrated layman and made a large contribution to the work of this fine country church.

Our revival meetings begin with Sturgis coming first, July 28th. Brother R. D. Pearson of Macon will preach. Brother Pearson is a mighty preacher and one of the saints. Brother James Street, a former pastor will be with us at Bethesda on the first Sunday in August. Brother Charlie Thompson of Port Gibson will preach for us at Longview again this year. We feel fortunate to have secured the services of these men and we covet the prayers of the brethren. Our meeting at Morgantown begins on the second Sunday with the pastor preaching.

We are making plans for the launching of the tithing campaign in our churches and expect to do all possible to raise our quota in the debt campaign. I like the idea of the suggested quotas and see no reason why we should not be able to raise the amount.

—W. H. Smith.

—BR— TWO GREAT MEETINGS —O—

Just closed two fine meetings with Rev. E. I. Farr, of Bassfield, who is the pastor of both churches. The Victory church, 7 miles out from Bassfield, and Bassfield, a week at each church.

The Lord was good to us, giving sixteen additions to the two churches, of the number fifteen were by faith. These are great folks, and Rev. E. I. Farr is doing the best type of work in these churches that I have seen done by a pastor in years. They love him, and he is right on his job for God and His glory.

The crowds were the largest yet had in Victory church at night, while in Bassfield, the day crowds were the largest they have ever had. We are thankful to our Father for His blessings on us, and to the church and pastor for the fine way they stood by the meetings.

Our address is Goodman, Miss., from now on, just preached to them one Sunday as their pastor, however they have given us a wonderful reception, and a glorious pounding, the fact is they pounded our kitchen full of good things to eat, and we did not get "mad" one bit, and said come again.

God bless our churches and pastors in their revivals this summer.

Yours for Him,

W. E. Farr,

Goodman, Miss., July 20th.

—BR—
Mr. O. N. Rushing of Braxton, an experienced singer, will be glad to lead the music in evangelistic meetings.

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"DON-DON JOURNEYING TOWARD THE SUNRISE"

—O—
(Continued from page 12)

first believer they had even seen and they cried as children in the joy that was theirs. Gladness overflowed their hearts and they sat up twenty-four hours asking questions without a break. Five of the family were converted and sought baptism at once. Though Don-Don had heard no one pray in her life outside the family, she prayed as fervently and spiritually as an experienced Christian. The missionary was thrilled at the depth of their faith that had been guided only by God's Book and Spirit.

Thus God's sunrise dawned in the soul of a simple maiden of Interior Brazil. There came a desire to reach out in farther search of light. She left her cabin and rode behind the missionary to the school in Maceio. Her unselfish ways, her brilliant eyes and sweet smile made her a general favorite. She was less than five feet high. Washing dishes, she worked her way from the third grade up through the Maceio school and on through training school in Recife. From the servants to the most outstanding students of society, Don-Don exerted a great influence. All loved and trusted her. She won the servants for Jesus. She brought to Him the highest class students, even a son of a governor.

Miss Mildred Cox, principal of the Training School in Recife, says among other things: "Don-Don is fervently evangelistic — the most consecrated young Christian I ever knew."

After finishing the Training School she went back to work in Maceio in the school and evangelical work. She rides miles in trucks or on horseback to open new points of preaching. The glad news radiates in many directions through the beautiful life of this Brazilian girl who is ever journeying toward the sunrise.

—BR— Knew His Bible

Teacher: Now, children, how do you suppose Noah passed his time in the ark? I think he did a lot of fishing. Am I right or wrong?

Freddie: Wrong! Noah couldn't have done much fishing. He only had two worms.

—BR— Progress

It was at the maneuvers. "Bang!" went the rifles. "Od—" screamed a very pretty girl—a nice surprised little scream—as she stepped back, right into the arms of a young man.

Pretty Girl (blushing furiously): Oh, I was so startled by the rifles. I beg you pardon.

Young Man: That's perfectly all right. Let's go over and watch the artillery.

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'Christ Shall Go Forward'

(Weekly news of the Student Evangelistic Movement sponsored by the Mississippi B. S. U.)

—o—
Last summer there was a program of student evangelistic work carried over our state very similar to the work that is being done this summer. It was John A. Moore, a Mississippi College student, who was responsible for that program. He it was who first caught the vision of the possibilities of such a work, and he it was who launched out on his own initiative and his great faith and made that vision of his a reality of victories for Christ. Our group this summer is deeply indebted to John. Our work is an attempt to take up where he left off and to push forward with an enlarged program and a greater spiritual depth to the end that Christ might continue to go forward among the young people of our state.

A letter arrived from John during the past week, and in it he inclosed this following message to our young people:

"My dear young people of Mississippi;

"It is a joy to my heart to hear of the fine way in which the Young People's Revivals are being carried on this summer. My heart will ever be in Mississippi; it will ever be in the work of the young people of that state. The hope of the immediate future lies in the young people of today. We live in a nation that is supposed to be Christian; we live in the 'Bible belt' of that nation; and Mississippi is one of the most religious-minded states of the South. Is it too much, then, in the view of these pre-eminent facts, to expect a revival to break out among the young people of the state of Mississippi? I say that it is not! My prayers are to that end.

"I envy you of the young people's work of this summer. I shall ever cherish in my heart the gracious experiences that were mine in the work last year. Whenever I hear of anyone who is losing faith in the younger generation, I covet for that one a trip to the old May-nolia State, where I know that he can be sure to find the purity of Christianity consecration mingled with the enthusiasm of youth—an irresistible combination, to which the skeptic has no answer. Fellow young people of my state dearly beloved, may we take for ourselves the battle cry: MISSISSIPPI FOR THE MASTER, and make it ours to make it real!

Devotedly,
John A. Moore."

—o—
We are so thankful to John for these fine words, both challenging and inspirational. John Allen's very life is on the altar to the end that Christ might go forward. Already great fruits are his. Many of the pastors that we have contacted over the state have spoken about John and the work that he accomplished last summer. Our hearts swell up with thanksgiving for such a life

as John's, and may our prayers always follow him and his efforts.

—o—
During the past week the revival group enjoyed a most refreshing period of rest, with each spending the week in his or her home town. Hugh Brimm and Rush McDonald journeyed to Memphis where they spent their spare moments studying and planning for the work during the remainder of the summer. We almost wonder how much High rested. Rush comes back with the report that Hugh spent as many as six hours a day in the library there working up a new group of sermons and doing other research work. We certainly admire Hugh for such earnestness and diligence. Hugh's sermons bear testimony to the fact that he has spent much time on them, and they are delivered in such a fine manner and are so spirit-filled that they come as almost irresistible appeals for Christ. Christ shall go forward!

Ruby Peeples spent the week in Eupora. Such an inspiring letter arrived from her during the week. Ruby's happiest moments are when she is alone with nature and God. The beautiful in this universe of God's creation is a constant inspiration to her. She wrote how she was spending the hours "in the garden God had placed her in" in meditation and prayer. Thank God for Ruby! It thrills me even now as I think of the sweetness and inspiration that she will bring to the morning watches, which she conducts, after this new touch with the God she knows and serves.

Rowena spent the week in her own way in Sallis, her home town, visiting her friends and sharing the radiance of her smile with the home folks. What a break for the home folks! Paul has a way of teasing Rowena about her fifteen hundred boy friends. Well, I have this to say—if there are fifteen hundred boys who know her she certainly has fifteen hundred boy friends. Getting back to the serious, though, concerning Rowena's week of rest we can assure you that she spent her time serving her Master. One afternoon she and a group of her friends slipped out in the country-side for a sunset vesper service. It was spirit-filled she testifies. You can count on Rowena to do her bit!

Henry spent the week in Hattiesburg, sleeping each night some fifteen hours plus and working each day on the Revival Retreat that will be held there in August. And, by the way, he brings back some great reports of the work that is being done there in preparation for the meeting. Paul enjoyed his week's rest with friends and relatives in Jackson.

The group is now in Greenville. What a thrill it is to be with them! Such an attractive group! Such a talented group! Such a consecrated group! I tell you, friends, CHRIST SHALL GO FORWARD!!

—o—
The first part of the summer I

spent a month in the Ozark Mountains near Hot Springs, Ark. Each evening after supper a friend and I would climb way up on the side of one of the mountains to the top of a huge boulder to watch the sun set. Each evening we would both exclaim, "This is the most beautiful one yet. The most beautiful sunset that I have ever seen."

I feel sure now that each succeeding sunset was not more beautiful than those that preceded it. I think that it is just human nature for us to use the superlatives in describing those things that are nearest at hand.

Well, we called the Philadelphia Retreat the greatest one yet. We called Grenada a group triumph. Then we spoke of Columbus, Starkville, and West Point, using superlatives. And now, friends, here we are tonight almost tempted to say that the Kosciusko Retreat has been the very GREATEST.

In his testimony at Greenville Sunday night, Hugh said that truly it was a scene of heaven on earth to see between a hundred and twenty-five and a hundred and fifty young people surging down the aisle there the last night reconsecrating their lives to Christ. Surely the angels in heaven are rejoicing that Christ has gone forward in such a great way among the young people in Kosciusko and those churches surrounding Kosciusko.

It was a great RETREAT, friends. Fourteen churches sent in delegates to be entertained by the host church in Kosciusko. Thirty-six, in number, they came to Kosciusko, seeking Jesus, and thirty-six, in number, they went back to their homes with a song of rejoicing in their hearts and a vision of the

Life Beautiful deeply burned upon their souls.

We are so thankful, Kosciusko, for the wonderful way that your church worked and cooperated to make our meeting there a success.

—o—
Six young people made testimonies at the evening service at Greenville last Sunday night. Six young people testified to the POWER of PRAYER. Are you praying, friends? We are counting on it.

Christ MUST go forward. Ours is the perfect faith that he SHALL go forward, as long as He has friends over our state who are praying daily to that end.

Pray daily during the coming week, readers of our column, and read in "Christ Shall Go Forward" next week of the great victories that your prayers have helped make possible.

—BR—
A meek little man was walking home from the funeral of his masterful wife. Suddenly a roofing tile fell and struck him on the head.

"Oh," he said, "Sarah's got to heaven already!"—Ex.

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THE BAPTIST BIBLE INSTITUTE IN NEW ORLEANS

Prof. John W. Shepard, Baptist Bible Institute, New Orleans, La.

There are two important facts in the above caption: first, the fact of a Baptist institution, a real one, born some eighteen years ago into the institutional family of Southern Baptists and now a growing youth in her teens; and the other fact, a great and interesting city, the largest city in the Southern Baptist field and in many ways one of the most strategic cities of the world. Prophets of our Southern Baptist Zion hailed with delight the birth of this institution and prophesied for it a glorious career in the evangelization of this great wicked city and the surrounding regions.

It is for us, who "carry on" today, to see to it that the vision of those prophets is realized. Founders of the Institute wisely incorporated in their plan of organization a Practical Activities Department. In this modern idea of education they were almost pioneers in the field of theological training. So the twin objectives of the Practical Activities Department are: first, to so organize the religious activities of its student body as to constructively cooperate with the Baptist churches of the city, in the evangelization of its five hundred thousand people, and, second, in securing the practical and theoretical preparation of its students at the same time.

The plan proposed by the Practical Activities Department to attain these two objectives cannot be more than briefly outlined in a short article. It includes a number of measures to be adopted and followed out constructively for a number of years. First, it is proposed that mission stations or "preaching points" be planted around the 18 Baptist churches and jointly carried on by the workers of the Practical Activities Department and voluntary or in a few cases paid workers from the churches. In some cases churches have already founded and are carrying on such mission stations. In most instances these mission stations serve directly as feeders to the churches, under whose superintendence they are carried on. In some centers, however, it will be desirable to build up a local constituency in a "mission nucleus," which later will grow into a church.

The localities in which such missions are to be nurtured must of course be carefully chosen, and be strategic in character. Most of these preaching points will begin their work in private residences, of earnest Christians, who cooperate by furnishing a place of meeting for some time. In one instance during the past year two of our consecrated young ministerial students were divinely led to the home of an old German, who was a Catholic. The Lord moved on the heart of the old man to open his home twice a week for the services, free of all charge. The work was thus begun in a new locality and has grown up rapidly. There were over twenty conversions

from Catholic and other homes in that community soon afterwards, in a special series of meetings.

It is proposed to look for such openings as this and push in with the Gospel. After the work gets under headway it will be easier to find such openings, just as it is in some of our mission work in large centers on the mission fields, as in Rio de Janeiro, Brazil. Some of the mission centers, at least one to begin with, will be conducted in "slum" districts. These preaching points will not be confined to the city limits, but will also cover thickly populated districts adjacent, and reach out into neighboring towns, of which there are many in southern Louisiana yet destitute of the gospel. The city and its environs, in which there are over five hundred thousand French Catholics, forty thousand Italians, and many other colonies of various nationalities, furnish an admirable place for the training of workers in every conceivable kind of religious work.

Second, it is proposed to make this supervised work of the department, a means of specialized practical training for the ministerial and other students enlisted in it. The small group of workers which go out, are so organized as to be under the leadership of the most experienced students in the Institute. The new students are thus inducted into the methods and practice gradually. There is a special period of an hour each week, when all the workers meet together for definite prayer, spiritual inspiration and instruction in the methods and details of the work. This hour is under the immediate direction of the professor, who is superintendent of the department, aided by his student associate and student secretary. Statistical reports are rendered each week and leaders of groups meet every two weeks for a separate consultation and discussion of methods.

The training goes on in definiteness of prayer, in development of initiative for a practical ministry, in the methods of personal evangelism, in the cultivation of the right attitude toward the work and fellow-workers, and in many other phases which cannot here be mentioned. Young ministers trained in this practical school, will go out with an experienced knowledge of the work a developed ability to manage the practical job, and meet, with assurance, the difficulties and problems of the work. They learn how to tackle the hard field and hold on with tenacity until they have won out. Such a training is not to be despised in these times in which we live. The plan will gradually create an aggressive ministry, ready to get down to the lowliest places and humblest jobs and raise up the cause in which the waste places in Zion.

It has been my privilege to work at a job of the character I mention for fifteen months. There are only four Baptists to be enlisted in a town of eight thousand people, mostly French Catholics. That is the kind of job we need to teach

There has been a very wrong idea abroad in the seminary-world, that a seminary-trained man must expect to find a good "field" when he receives his diploma. We must get back to the idea of the preacher as a creative spirit. He must know how to take the Bible, the living Word, and use it in creating spiritual life in new as well as neglected places. The harvest is ripe but the laborers are few compared to the real needs of the world.

We must make our seminaries such hot-beds of missionary enthusiasm that our students will get the world vision into their souls and take fire with missionary enthusiasm, so that they will no longer think of their life work in terms of boards to send them out, or churches to contribute money to send them, but in terms of themselves as God's agents in carrying the saving gospel to a lost world. The world is too large and the field too great, to ever allow ourselves to think there are too many preachers and Christian workers. There may be too many of a kind but there are not enough of the right kind, nor will there be, in our day and generation. All the seminaries we have any many more cannot furnish the vast world field enough in this generation. We invite such students as God may impress with this ideal, to press in and get their training, for this great day of difficult problems and wide-open opportunity. We invite the cooperation of God's stewards in all our Baptist Southland in the noble enterprise of this devoted institution, which God has founded in this strategic center and gateway to the outside world.

A STEP FORWARD IN RELIGIOUS EDUCATION

For a long time religious education and missionary education were thought of as separate activities. To a considerable degree this is still true. The result has been that instruction in missions has not been made an integral part of all of the teaching activities of the church, but has been considered a thing apart. So separate organizations have had to be set up for that purpose and many feel that they can be trained religiously without a knowledge of missions. The situation has been brought about largely by separate leadership and boards in the respective fields.

For some time there has been a growing realization that it is a false distinction to make religious education and missionary education separate activities. In fact, it is be-



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ing felt that the two are indissolubly related and should be correlated. This means missionary education is put at the heart of religious education in this great Seminary, and it is confidently believed that a long step forward has been taken toward correlating all phases of religious education in our churches.

Seminary Hill, Texas.

"COME AND SEE"

Mrs. J. Wash Watts, W. M. U. Department, Baptist Bible Institute, New Orleans, La.

Last summer the daughter of a Baptist pastor in Mississippi was discovered planning to attend a Christian training school in a distant state. She knew almost nothing of our own Baptist Bible Institute.

Last Christmas my sister from South Carolina came to spend the holidays with us in New Orleans. Of course our life is centered in the Institute and so she saw students in classes, in the dining room, at the Christmas tree, in the street meetings, in prayer meetings, in the dormitories, in the small apartments—in all phases of happy, Christian fellowship.

This sister returned to her home and wrote in a letter: "I enjoyed every minute of my visit at B. B. I. I thought I was a well-informed Baptist but I will confess that I had always thought that students went to B.B.I. because they could not get in elsewhere, and that professors taught there because other places were not open. (Quite a confession to make to a sister whose husband is a professor at B. B. I.) But now I know it to be a wonderful place of training for service while already in service, and that students and professors are there because they delight to be there."

Won't you, too, come and see?

WILLIAM A HARWELL

Shubuta Baptist Church has lately sustained a loss in the death of Mr. William A. Harwell, after a long illness.

As long as he was able he was a constant attendant at Sunday school and church. We shall miss his presence and his prayers.

He is survived by his wife and three daughters.

BILIOUSNESS

Clotabs

CONSTIPATION

THE BATTLE IN LOWNDES

The recent beer election in Lowndes County may mean, to the outsider, that the county is really wet. But that is a mistaken view, as a correct analysis of the situation will show.

The final count of the votes stood at 932 against the sale of beer to 1,451 for the sale of beer. It was a decisive election so far as the votes polled were concerned. But it should be remembered that there are approximately 4,700 registered voters in Lowndes County, qualified to vote in the August primaries. Only about one half of the voters actually voted in the beer election, and less than one-third voted for the sale of beer.

There is no doubt in the minds of unprejudiced, observing citizens that the election called out the major strength of the wets, almost a hundred per cent strong. They left nothing undone that would bring their supporters to the polls on election day. The vote they got out, therefore, represents their strength in this county.

Their tactics all the way through the campaign were the tactics of the old liquor crowd of the saloon days. They boycotted, bull-dozed and browbeat the dries wherever they could. They threatened to take away their jobs, to reduce salaries, to do anything that would be calculated to intimidate the dry voters wherever their money or influence could speak. They sought, anonymously of course, to discredit or slander the dry leaders, using,

through paid ads, the local newspaper as the medium through which to spread their villainous, false propaganda. In every unworthy way they tried to embarrass the dry sympathizers and to coerce support of their cause.

They spent a lot of money on the campaign, hundreds and hundreds of dollars on advertising alone, to say nothing of the large amount they must have spent in other ways. There cannot be a reasonable doubt that the great breweries of the country and the national beer and liquor associations came in on the fight here, supplying money, men and methods for the campaign which they waged.

They had an efficient organization, and it clicked like clock work. (Which reminds us of the words of the Savior when he said, "For the children of this world are in their generation wiser than the children of light"). Full-time workers, both men and (God spare the mark) women, made a thorough canvass of the county to corral their following. When election day came they checked the lists for their supporters and saw that they came to the polls.

An unusual thing happened with reference to the attitude of the local newspaper. Shortly after the Board of Supervisors officially announced that the election would be held, the paper announced that its columns would be closed to "communications" from both sides of the issue, even its "Voice of the People" columns. Whatever may have been the motive back of this

unusual procedure for a newspaper, it had the effect of shutting out the dries from newspaper access to the voters. Of course, the dries could not afford to enter into an advertising race with the wets, even if they could match their money, which they could not do, for such a method would have been unworthy of those who were championing a righteous cause.

The type of propaganda which the beer champions got over to the people through their exclusive newspaper medium was viciously misleading, full of false statements and deceitful half-truths. A majority of their advertisements were anonymous. One can easily understand why they were.

The wets evinced a commendable devotion to their cause. (Again we are reminded of Jesus' words, as quoted above). They spared nothing—neither time, money or brains—which could be brought to the aid of an unworthy enterprise.

The temperance forces in Lowndes County faced in this battle the old liquor crowd of the pre-prohibition days and their modern successors. Their "speech betrayed" them. We lost the victory to these wet foes through the over-confidence, indifference and timidity of the dries. The dries were unwilling to subject themselves to the mean, dirty, unfair opposition of the wets. Therefore, they remained quiet and the vast majority of them did not even go to the polls. Some were foolishly optimistic enough to believe we could win in a walk-over, without an active effort on our

part.

From this time on the liquor forces in Mississippi are going to fight hard to turn back the rising tide of opposition to the beer law in our state. Let the dries in other counties which will vote on this issue learn a lesson from Lowndes. You will have to put up a fight if you win. The wets are on the war-path. They will stop at nothing this side of hell to win at the polls.

Fortunately losing a single battle does not mean losing a cause. It may mean, in the long run, winning a greater victory at another time and, perhaps, in another place and another way. If our defeat in Lowndes can make a contribution in that direction we shall be happy.

The Lowndes County Law Enforcement League, a group of leading laymen and citizens, sponsored the beer election in our county. They believe that legal beer is at the bottom of our present deplorable liquor situation. They are determined, although defeated in an election, to break the liquor-underworld domination in our county.

—BR—

"How old is a person born in 1894?"

"Man or woman?" — Sanatorium Sun.

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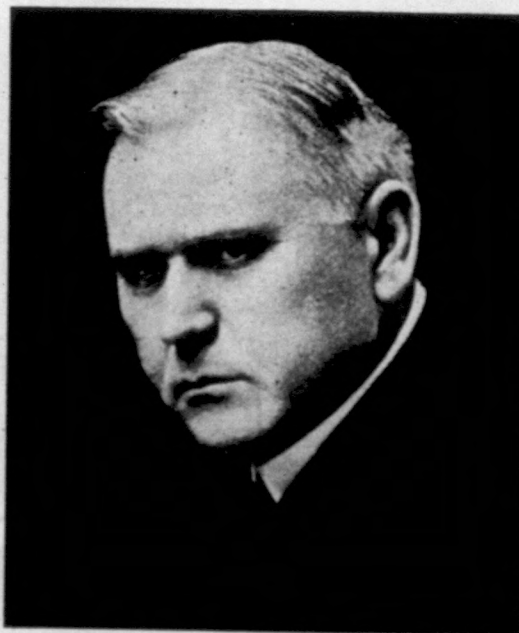
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